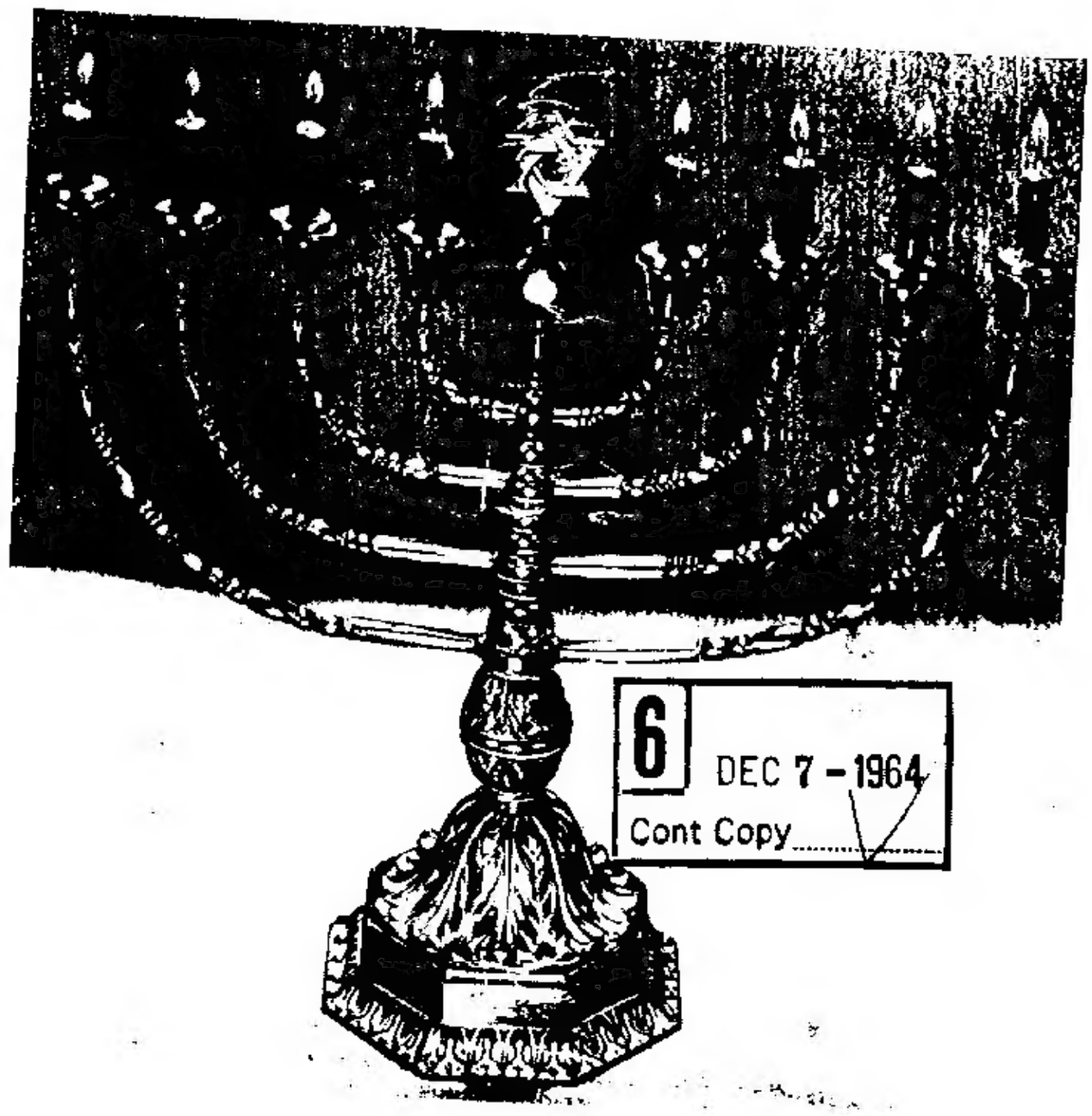
CANADIAN JEWISH REVIEW

VOL. XLVII — GARDENVALE, QUEBEC, NOVEMBER 27, 1964 — No. 9



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Canadian Jewry Celebrates the 2129th Chanukah Festival

The Canadian English-Jewish Weekly

Quebec — The Maritimes — Ontario

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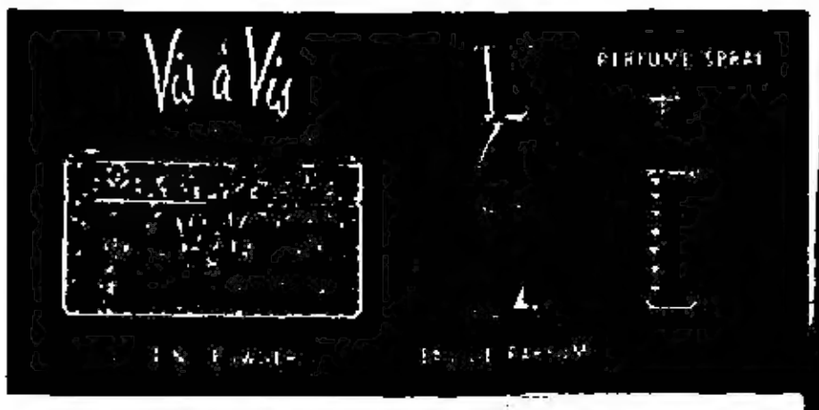

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But let us begin.

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which we bring to this endeavor
will light our country and all who serve it—
and the glow from that fire
can truly light the world."

JOHN FITZGERALD KENNEDY

1917-1963

This is a photograph of the throng leaving Temple Emanu-El, Fifth Avenue, New York, after memorial service for President Kennedy on the day of his funeral; reprinted by permission of the New York Times.

CANADIAN JEWISH REVIEW

VOL. XLVII GARDENVALE, QUEBEC, NOVEMBER 27, 1964 No. 9

CHANUKAH REITERATES THE ANCIENT HEBRAIC INTENTION AGAINST UNIFORMITY AS ATTACK ON DEMOCRACY

This is Chanukah, another Chanukah, which is the Feast of Lights, the Feast of Dedication. The first Chanukah took place in 165 Before the Common Era. Judah the Maccabee and his army of farmers which had been engaged in guerilla warfare against the Syrians had finally brought them to defeat despite their greater might and background of supporting strength. They had entered Jerusalem as the winners and found it empty of Jews, still and silent. They had found the Temple dirty, defiled, neglected, dilapidated and besieged by an overgrowth of weeds. Their hands had cleaned and repaired it, dispensed with the altar, stone by stone, and built a new one. Their feet had ground to dust the statue of a Greek god.

A day of celebration was decided on for the twenty-fifth of Kislev, the third anniversary of the desecration of the Temple by the Syrians. On that date there was no Menorah but they made one of old and rusty iron spikes, a seven-branched candlestick, and they sang and rejoiced and it was Chanukah. In the ruins of the Temple they had found a cruse of oil containing enough for one day but there was a miracle about it because it lasted for eight.

Ever since then, for two thousand years, the Jews have had Chanukah. And what is even more miraculous, Chanukah has had the Jews! They, the scapegoat, yesterday, today and maybe tomorrow, they continue. How? "Not by strength and not by might, but by My Spirit, saith the Lord of Hosts."

What were the Maccabees fighting for? What were they fighting against? Why were they so deeply determined, so dogged in their determination to defeat the attempt of the Syrian king, Antiochus, to force upon them the Greek way of life? Their attitude may best be expressed by the words of Mattathias, the head of the priestly family of Hasmoneans, and the father of Judah the Hammer: "Though all the nations that are under the King's dominion obey him, and fall away every one from the religion of his fathers, we will not hearken to the King's words, to go from our religion either to the right hand or the left." How could they be so unyielding in a world in which they were practically alone?

They were fighting for freedom, the freedom to choose, the freedom to abide with the accustomed ways of living and believing which regulated their life. The Syrian king who tried to change all this to conform to the Greek world around Palestine was their external enemy. But they also had an internal enemy, upper class Jewish society, which loved that world and would have sold out to it for privilege and gain.

The world about them which had been so influenced by Greek culture was very reminiscent of the world of today on this continent. There was so much individual success, so much money around, so much showy materialism and social striving for preferment from the wealthy, so many of the wonders of the world's exotic riches arriving in the harbors from everywhere, so many enticements of elegance, excess, and luxury, such color and art, architecture and sculpture, literature and libraries, and the living-for-today-alone that beclouds idealism in preference for ideas and lack of restraints.

But the Maccabees did not belong to the cities or the classification of Jewish life which is decided by wealth. The upper class section of this little nation in the territory under Greek influence was as much influenced by Greek civilization as aristocracies elsewhere, but not the common people of this agricultural country. The rich were naming their children Greek names and dressing and comporting themselves like Greeks but among the people as a whole the Jewish way of life was strong enough to sustain a successful rebellion by unfaltering bands of peace-loving men against armed forces equipped to the eyes.

Somewhere in the unwavering nature of their opposition there must have been room for the fact that this was a class struggle between plain people with the knowledge that they had something worth preserving and fancy people who could not be entrusted with the real roots of Judaism to take care of. The plain people were not going to stand for it. When they resisted the Syrian thugs they also resisted the disloyal among their own people, bringing angry hidden reserves of special strength coursing through their veins and to the rescue. In such a struggle victory is with the tough not with those betrayed into weakness by soft living and lack of challenge.

The Jews were unyielding to the seductions of the Greek way of life because they were not only objecting to tyranny but also because they were rejecting a system of life which was no good for them in favor of retaining a system of life they knew intuitively to be better, if less dazzling. They were insulted by the Syrian attempt and embattled against a proposed deal in which they were to exchange gold for dross.

The Greek way was the pagan way. The Jewish way had an adequate religion. Then there was the cavernous difference in moral outlook between the two. In Greek society there was no reverence for life. The Jewish attitude toward man, made in the image of God, was totally different. For centuries the Jews had had in their possession a precious opposition to slavery such as the Greek social structure rested upon as though it belonged there for the ease of the leisured, the artistic, and the intellectual. In that structure there was no room for soul, just for human exploitation.

In sexual relationships among the Greeks, unbridled excesses and abuses were common whereas the Jews were chaste with a tradition of continence as part of their way of life. The status of Jewish women was far above that of the Greek women so that family life and the marital state were revered for their blessings. The Jews had heart. They had softness, mercy, and compassion. They were sorry for the weak, drawn to the oppressed. They had rules that included such subjects as how to treat gallantly a fallen foe. In their world they had a monopoly on the belief that help to the helpless is the truest way to serve God.

The Hebraic genius for humaneness has given mankind such values and concepts which at the time of the Maccabean revolt against the Syrian effort to heathenize the Jews were in their sole possession. It is the ancient Hebraic intention to keep them before the world in the constant world-wide war against demands for uniformity and regimentation of thought and belief which are a prelude to attack on democracy. Hebraic rededication at Chanukah helps to keep alive the standards that human beings need for peaceful, happy living. The centuries-old code of rabbinical Judaism by Joseph ben Ephraim Caro says: "Buy yourself a lamp of silver to reflect the beauty of the flickering lights. Fill it with sufficient oil to burn at least half an hour. Set in public view." May the Menorah always inspire minorities to hope for the triumph of right over might and to persevere for it.

L.L.C.

CANADA'S JEWISH CITIZENS HAVE CONTRIBUTED OUT OF ALL PROPORTION TO THE SIZE OF THEIR COMMUNITY

FROM THE ADDRESS BY THE HONOURABLE PAUL MARTIN, SECRETARY OF STATE FOR EXTERNAL AFFAIRS OF CANADA, TO THE THIRTY-SEVENTH BIENNIAL NATIONAL CONVENTION OF THE ZIONIST ORGANIZATION OF CANADA

I am deeply honoured by the invitation you have extended to me to speak to you on this occasion. As our preparations for the centenary of Canada's nationhood go forward, I have been reflecting on the fact that Canada's Jewish community has only recently passed a centenary of its own and will, within a year of the anniversary of Canadian Confederation, be celebrating another one.

Indeed, these are not merely centenaries; they are bicentenaries. For it is just over 200 years ago that Aaron Hart settled permanently in Canada, the first Canadian of the Jewish faith to have done so. And it was only a few years later, in 1768, that the first Jewish congregation was established in Canada. In fact, as you know, it was established right here in the City of Montreal.

In these intervening two centuries, Canada's Jewish citizens have made a rich contribution to our national life and heritage. In business and industry, in the professions, in the academic sphere, in the arts and sciences, in the public service, and in the realm of government, Canada's Jewish citizens have contributed out of all proportion to the size of their community. We look forward to the continuation of that contribution in the tasks that face us as a nation.

We are determined to ensure in future, as we have in the past, that Canadian attitudes and the organization of Canadian life are such as to permit all segments of our people, irrespective of language, race or religion, to make their distinctive contribution to the greater Canadian community. We believe that this is the right approach for Canada. We also believe that it represents the right approach towards co-operation in an increasingly interdependent world.

I am also glad to have this opportunity of saying something to you about Israel, whose welfare and security are, I know, close to your hearts and at the centre of your deliberations at this convention. As many of you know, I had the privilege of visiting Israel in 1958. I have the warmest memories of that visit and of the generous reception and hospitality which were accorded to me on that occasion.

I also continue to have deep admiration for the achievements of Israel, its amazing economic progress and vitality, its forward-looking social experiments and the imaginative way in which it has been able to absorb many diverse elements into its broad national life. These pioneer achievements of Israel cannot but strike a sympathetic chord in this country, even though our last frontiers are delimited by snow and not sand.

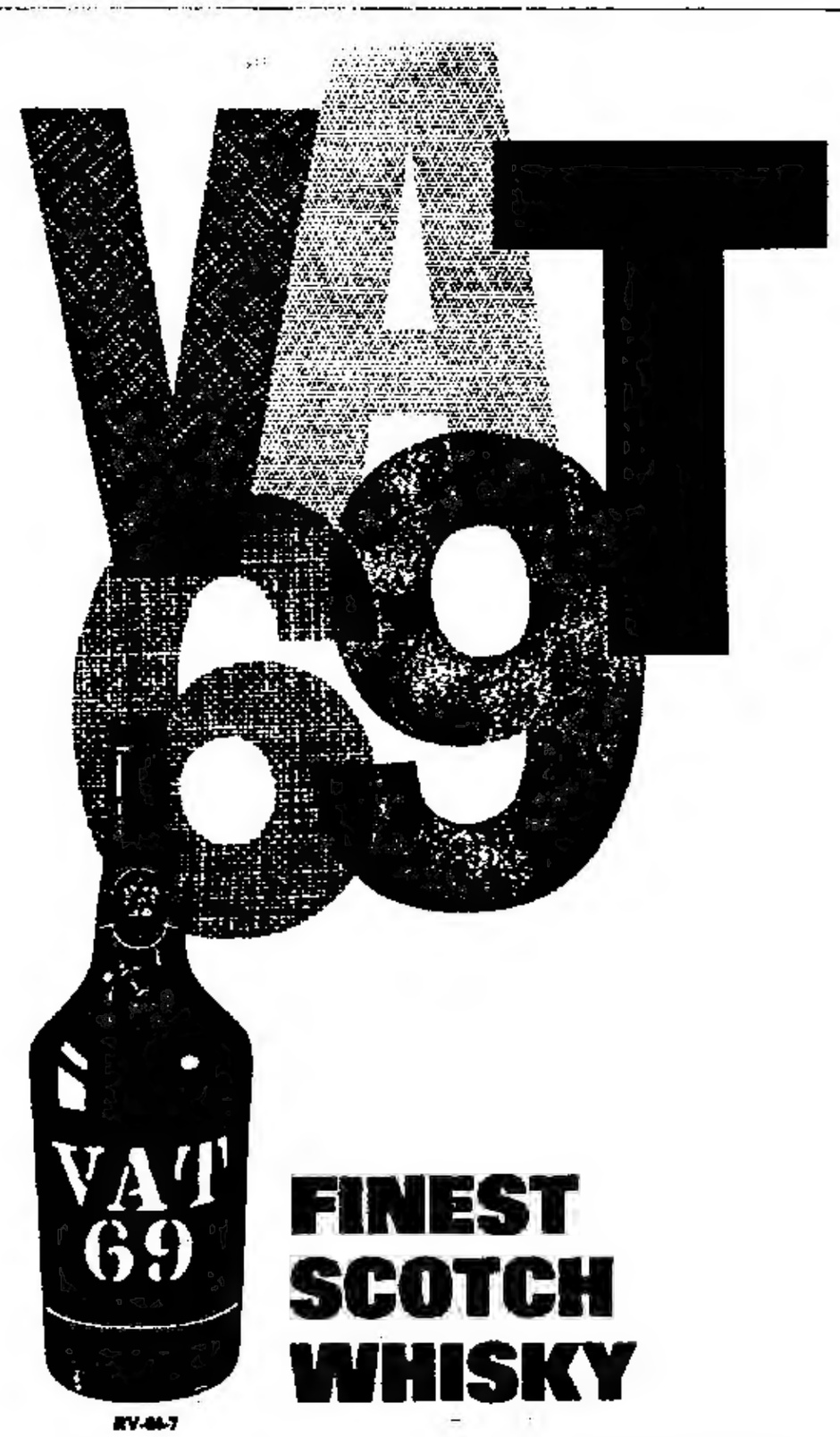
We have also been impressed by the way in which Israel — itself a nation that has only recently emerged into the constellation of nations — has proceeded to share its experiences and the fruits of its research and development with some of the other new nations that stand in such great need of the resources and techniques that will enable them to strengthen their economic and political independence.

The role which Canada played at the United Nations in assisting the emergence of the new state of Israel and the restoration of peace to the Middle East is one that needs no rehearsing to an audience such as this. It is a role we are proud to have played and one which, I am sure, subsequent developments have justified.

Since those early days, Canadian links with Israel have broadened and multiplied. It is just a decade since a Canadian Embassy was opened in Tel Aviv and a little more than that since an Israeli Embassy was opened in Ottawa. Over that decade or so, many distinguished Israelis have represented their country in Canada. And many Canadians have had an opportunity of witnessing at first hand the great Israeli experiment which has consisted in welding the remnants of the Diaspora into a proud and self-conscious national community.

All this has played a part in deepening the bonds of understanding between our two countries. The impressive pace of Israeli economic development has also resulted in a situation where Israel is now our largest export market in the Middle East. This is quite remarkable for a country with a population of only two and a half million and an area that would allow it to fit comfortably into the confines of Lake Erie.

Canada has, of course, a keen interest in the whole of the Middle East. This is not surprising, considering that we have, from the beginning, played a major peace-keeping role in the area. This role has not always been



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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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easy, and it has involved a considerable commitment of Canadian manpower and funds over and above our assessed share of the costs incurred by the United Nations. One thousand of about 4,600 men serving with the United Nations Emergency Force in the Middle East are Canadians and 17 of about 100 officers serving with the United Nations Truce Supervision Organization in Israel and its neighbours are likewise Canadians.

We are happy, however, to continue our participation in these peace-keeping assignments in the knowledge that the Emergency Force and the Truce Supervision Organization play an essential part in maintaining stability and deterring conflict in the Middle East, a part which, I know, is fully recognized and appreciated by both Israel and by the Arab states in the area.

We very much hope that the time will come when these peace-keeping duties will no longer be necessary. We have, from the beginning, sought to support and encourage realistic and constructive initiatives looking towards a just and abiding settlement of the Palestine dispute.

Pending such a settlement, we are concerned that nothing should be done which would not be compatible with the maintenance of peace and stability in the Middle East. It is part of that concern that there should be no recourse to threats aimed at the existence of Israel or any other state in that area.

Canada's ability to play a useful role in the Middle East, whether as peace-keeper or as peace-maker, hinges, of course, to an important degree, on our maintaining a policy of friendly and co-operative relations with all Middle Eastern countries. I am confident that such a policy, which carries with it the duty and responsibility of weighing and balancing the problems of the area on their merit, is one which commends itself to the Canadian people and which is understood by all our friends in the Middle East.

At your present convention you have been discussing the theme "The Zionist Programme In A Changing World". In selecting that theme, you have obviously been conscious — as all of us are bound to be conscious — of the very significant way in which our world environment is changing and of the need to take these changes into account in our approach to the problems that face us.

The pace of change in our world environment could hardly have been brought home to us more graphically than by two recent events of far-reaching significance: the sudden and dramatic change in the Soviet leadership and the first explosion by Communist China of a nuclear device. Since this is the first occasion I have had, outside the House of Commons, of speaking to a Canadiance since these events took place, I am sure you would wish me to comment on some of their implications, as I see them, for Canada and for the world at large. I should like first to say something about the developments in the Soviet Union. It is instructive, I think, to compare these with the change of government which took place in Britain at almost the same time. In Britain this change came about as a result of an election, conducted openly and in accordance with the due processes of democratic practice.

In the Soviet Union, by contrast, we witnessed the removal from the seat of power of a man who had for many years exercised a dominant role in the leadership of his party and his country with a suddenness and secrecy which surprised and astonished even the closest allies of the Soviet Union. Since this change was brought

(Continued on Page Sixty-One)

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DANGER ON THE RIGHT: MULTI-MILLION DOLLAR ASSAULT ON DEMOCRATIC PROGRESS

BY ARNOLD FORSTER, GENERAL COUNSEL AND CIVIL RIGHTS DIRECTOR; AND BENJAMIN R. EPSTEIN, NATIONAL DIRECTOR; OF THE ANTI-DEFAMATION LEAGUE OF BNAI BRITH; ADAPTED FROM THEIR BOOK, DANGER ON THE RIGHT

It happened in Amarillo, Texas, population 140,000.

Brigadier General William L. Lee, a retired Air Force officer who was area coordinator of the John Birch Society, charged that a local clergyman was a Communist sympathizer. Shortly thereafter, he proclaimed that the National Council of Churches, representing an overwhelming proportion of the nation's Protestants, was infiltrated by Communists — for almost a decade a favorite and never-documented allegation of certain fundamentalist preachers and Extreme Rightists.

The community was immediately up in arms. Leading Amarillo clergymen demanded that General Lee present his professed evidence to the Federal Bureau of Investigation. But Lee only repeated the scandalous charges and ignored the cries for proof.

With the aid of Amarillo's mayor, Jack Seale, an avowed member of the John Birch Society, and a strong Birch membership in the city, General Lee's charges were spread everywhere. Before long, members of congregations delivered angry ultimatums to their pastors demanding that they break with the National Council of Churches. The ministers stood firm, insisting that first they be shown evidence of the charges. Proof was never forthcoming.

Birchers instigated a second drive, this one to get rid of "Communist" reading matter in local schools and libraries. As a result, nine books were removed from the city's four high schools and from the library at Amarillo College — among them four Pulitzer Prize novels: John Steinbeck's *The Grapes of Wrath*, Oliver LaFarge's *Laughing Boy*, Mackinlay Kantor's *Andersonville*, and A. B. Guthrie's *The Way West*. Ironically, another of the purged novels was George Orwell's *1984*, a book generally regarded as a devastating critique of life under Communism. Amarillo College eventually cleared all the books for general circulation except *Andersonville* which was placed on the reserve shelf.

The book-purging campaign and the search for Reds fell with an upsetting impact on many Amarillo high school students. Suddenly they "discovered" they had teachers who were Communists, and they leveled accusations of disloyalty and dark hints of treason.

Hostility crept across the small city, even the local Girl Scouts were drawn into the fight when Birchers questioned the patriotism of Scout leaders. At that juncture, Amarillo's Birchite mayor, Jack Seale, decided to run for Congress against the incumbent Democrat. The Birch Society and charges of "Communism" became the major issues in a bitter campaign. Seale lost, but politics in Amarillo might never be quite the same again.

This was not an isolated instance. Other communities in the United States have known similar frenzy. The circus encamps for a while here, for a while there, arousing the citizenry and then leaving bitterness and unresolved suspicions in its wake. It has been part of the pattern of the current resurgence of the Radical Right.

In the long history of the United States, extremist groups — born of the problems of their times — have played a recurrent role. Some have lasted for a short time, others have stayed on longer. Eventually, as the real or the fancied need for such organizations dwindles, most disintegrate and disappear — to become short chapters or footnotes in history books.

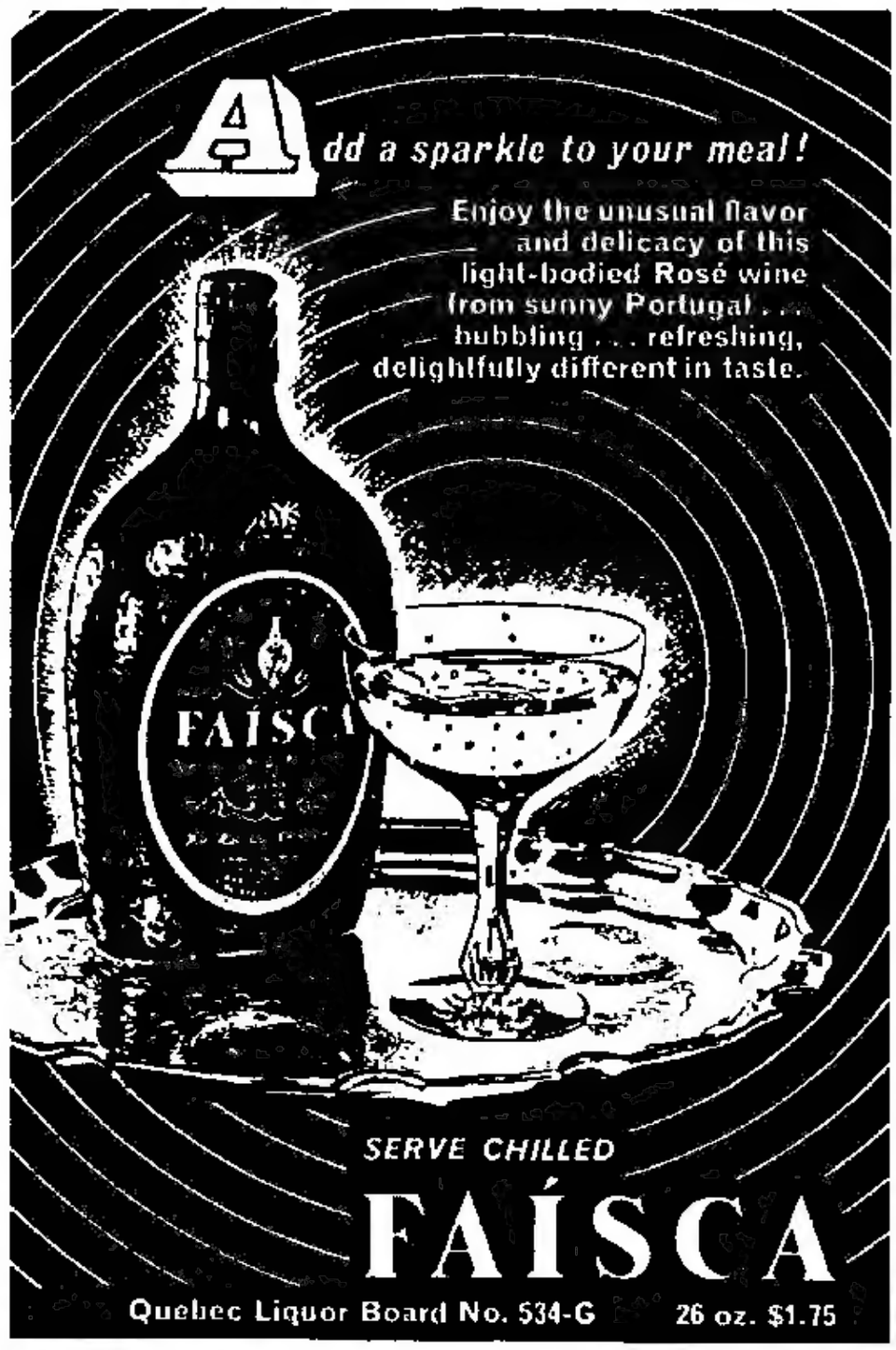
Today's Radical Right is the direct lineal descendant of ultra-Rightist organizations that flashed across the national scene in the 1930's and the 1940's — from the Liberty League to the isolationist America First Committee and the Constitutional Educational League, to the whole amorphous carload of patrioteers and Communist-hunters that came to be called McCarthyites, after the late senator from Wisconsin.

Many of those whose names stud the rolls of today's Radical Right are veterans and leaders of earlier political wars. They march today with recruits who share the view of a United States heavily infiltrated by Communists and pro-Communists, and ripe for an imminent Red "Take-Over."

Still the question remains: Why did the Radical Right, which in various forms had been kicking and screaming for many years, emerge around 1960 as a force to be reckoned with in American life?

A complex of factors seems to have converged with unusual impact:

The cold war frustrations of the American people and the recurrent international crises and confron-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tations with the Communists in Korea, Berlin, Laos, Vietnam, and Cuba, together with a lack of clear-cut American "victory" in a number of these crises — a new kind of experience for Americans accustomed to climactic triumphs on the battlefield and unprepared for "a long, twilight struggle." Then there have been crises and tensions at home: the need for high taxes to support the nation's defense, rising costs of living, the conflicts of the racial struggle over integration. The climate was right.

Some five hundred Right Wing organizations, national and local, have been identified on the American political scene in recent years. By 1964 many were inactive or moribund, but some were louder and lustier than ever. These groups have ranged from somewhat right of center to the extremists of the Radical Right, and beyond — into the lunatic fringe, where racism and religious bigotry supplement the Radical Rightist gospel.

Of these hundreds of organizations only twenty-six or twenty-seven can be considered major groups, and of these, perhaps fourteen can be viewed as Radical Right. The others are the conservative allies of the Radical Right who, through a lavish lack of discrimination or through an excess of zeal, are sadly "soft" on Radicals of the Right and prone to make common cause with them.

Many of the outfits of the Radical Right and its conservative fellow travelers enjoy tax-exempt status. A number of them have been incorporated as "educational" "charitable," or "religious" organizations, which qualifies them for tax exemption by the United States Treasury, although much of their activity, and most of their publications and materials, appear to be at all times essentially political and partisan.

Virtually the only thing the Internal Revenue Service requires of a tax-exempt body is an annual report on its income and expenditures. Such reports show increased receipts and expenditures by Right Wing organizations in 1958 and 1959. As the 1960 Presidential campaign went into its final lap, the contributions reached a peak. After the votes were in, contributions dwindled.

In 1961 they began to rise again, and reached another high point in 1962, a congressional election year. Reports for 1963 indicated another sharp rise and, as this is written, point to a high level in the 1964 Presidential election year. It is not unfair to conclude that one immediate aim of those who contribute the money, and of those who spend it, is to influence the outcome of political elections.

As to political philosophy, the Right Wing range is extremely wide. On one hand, the minions of the Radical Right see the country as ripe for a takeover by an internal conspiracy of secret Communist agents and socialist planners who have burrowed into every facet of American life, saddling us with a domestic tyranny and a foreign policy made in Moscow. The Extreme Conservatives, on the other hand, are quite convinced that since the Roosevelt administration, America has been going socialist and that its foreign policy has been at least soft on Communism.

But, where the Radical Right blames an internal conspiracy for the alleged sorry situation, its conservative allies attribute it to blindness, stupidity, and bungling on the part of Liberals who they say have controlled the nation for three decades.

From either viewpoint, however, the look of things is obviously frightening, and in the ideological war the Extremists are now waging, fear itself is a basic weapon.

To convert Americans to their alarmist views, the crusaders of the Extreme American Right — the Radicals and their conservative allies — are currently spending at least $14,000,000 a year. In addition, about $1,300,000 goes to an ignoble potpouri of anti-Semitic, racist, and other fanatical bodies which also would like to make a hard Rightist impact on American political life.

A large portion of the $14,000,000 that goes to the Radical Rightists and their conservative allies comes from the wellsprings of 70 foundations (almost all of them tax exempt); 113 business firms and corporations (most of which can deduct contributions to "religious" or "educational" organizations); 25 public utility companies; and some 250 individuals who have been identified as contributing at least $500 each to Rightist causes in the last few years.

Another sizeable portion of the total is scared up from ordinary citizens — through dues, appeals at rallies, mailing-list pleas, etc. — literally scared up, so potent is the pull of fear, and so fearful is the Rightist view of things.

In addition to these officially reported millions, other money is poured into the American Right Wing for specific projects such as TV and radio programs, special broadcasts, publications, and reprints — all of which are charged off as business expenses. Such costs, met by business firms, are not always reported by Right Wing organizations because the money does not pass through their hands. It is difficult to estimate such "side" expenditures precisely, but the total is known to be substantial.

Politically, it was the 1962 congressional election which provided

(Continued on Page Sixty)

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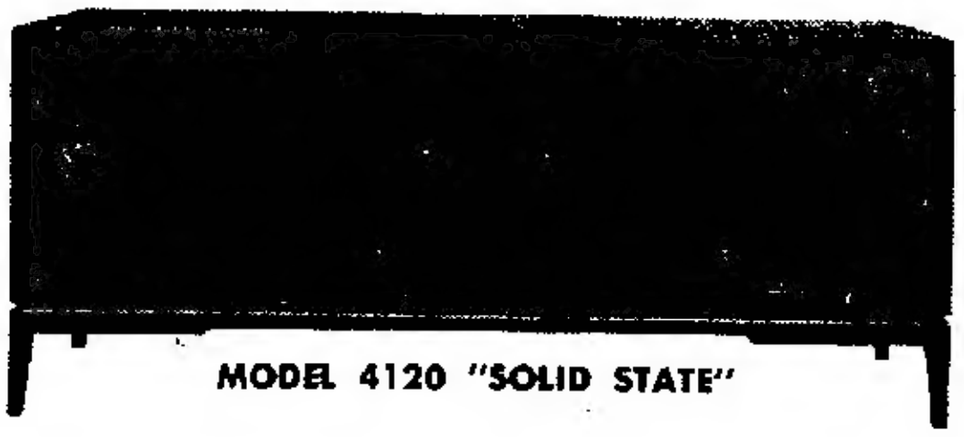

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BY DR. NAHUM GOLDMANN, PRESIDENT OF THE WORLD JEWISH CONGRESS; AND OF THE WORLD ZIONIST ORGANIZATION

ADDRESS GIVEN AT THE RECENT NATIONAL CONVENTION OF THE ZIONIST ORGANIZATION OF CANADA, IN MONTREAL

Zionism is a historical movement with the concrete aim to secure the future and survival of the Jewish people. In the establishment of a Jewish State, Zionism sees the main instrument to secure Jewish survival but it never regarded the existence of the State in itself a definite guarantee for Jewish future. The main problem is to utilize the State as the main instrument for shaping this future.

For this reason, the Zionist Movement had always to deal with two tasks: securing and strengthening the State of Israel on the one hand; and securing Jewish survival in the Diaspora by utilizing primarily the institution and the challenges which the State of Israel can provide on the other hand.

Both tasks are far from fulfilled. The tremendous progress has been made by the Jewish State in the seventeen years since its emergence in all spheres of its life, but it would be dangerous to assume that the major problems of the State have been solved and its future secured.

Arab hostility to Israel is not diminishing, and, at the same time, the efforts to unite the Arab world and to increase its economic and military strength are making progress. As long as the Arab world will not accept the existence of the State of Israel, Israel will always be threatened by aggression and by the Arab threat, seriously meant, to annihilate the Jewish State.

Economically, the State, despite a rapid development, is further from economic independence than some years before. Its deficit in trade and foreign currency is widening and not diminishing and, in addition, is burdened with the tremendous problem brought about by full economic integration of hundreds of thousands of new immigrants who will have to come in. One should not be misled by the prosperity of Israel but realize that it has still to overcome tremendous difficulties to become economically secure and balanced.

There is the Diaspora (Dispersion) situation of the Jewish people. The illusion which dominated the state of mind of the majority of the Jewish people after the Second World War that the real dangers to Jewish existence in the Diaspora have been eliminated by the democratic victory, and that Jewish existence in the various parts of the world is secure, is beginning to fade away, and more and more we begin to realize the tremendous dangers threatening Jewish survival and the seemingly peaceful and solid facade of Jewish life.

These dangers, contrary to our situation in all past centuries, are not dramatic. They are, rather, the result of deep dominant tendencies of the century in which we live which make our survival more and ever more difficult. We live in a world in which the State and the majority dominating the State are consciously or unconsciously trying to impose their way of life and their main spiritual and cultural tendencies on all minorities.

In some countries, as in the Soviet Union, this finds an expression in a clearly pursued policy of enforced assimilation vis-a-vis the Jewish minority, both in its religious and its cultural life. In other countries, more democratic, this tendency manifests itself, not in brutal acts of the governments, but in the whole atmosphere. There are countries which make it impossible for Jewish communities to join world Jewish bodies, this being regarded as unpatriotic.

There are tendencies in many countries to regard Jewish attachment to Israel as an expression of double loyalty and many more Jews are affected by this than are ready to admit publicly. Or, to cite an example from what is certainly

(Continued on Page Sixty)

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The Other Side Of The Coin: The Brotherhood Ideal

Address By Richard D. Jones, national executive director of the Canadian Council of Christians And Jews at luncheon in honour of Jack Meltz, Union Carbide employee, at the Royal York Hotel in Toronto

Many speakers and writers describe today's world in critical and uncomplimentary terms. This is particularly true of present day society in North America. I refer you to such books as "The Acquisitive Society"; "The Organizational Man"; "The Status Seekers"; "All Honorable Men"; "Black Like Me"; "My Brother Is A Stranger".

Big corporations have profit as their only concern. Human beings are so many hands identified by numbers. Ethics and morals are outside the thinking of corporations and, indeed, of most individuals! Men are motivated by a desire to get more and more for doing less and less. No longer is there loyalty of an employee to his employer, nor concern of an employer for an employee.

The status of an individual is judged by the wealth he has accumulated and the gadgets with which he has surrounded himself. For an honoured place on the totem pole of influence, income alone is the determining factor.

Prejudice, intolerance, discrimination are the accepted pattern of our way of life. Religious institutions are widely attended, but religious principles are honoured in the breach rather than in the practice. The answer to such questions as: What is the color of your skin? Where were you born? What religion do you profess? . . . still determine where a man can live; to what clubs he can belong; where he can work, and at what position.

The picture of men in political life or office is far from a complimentary one. Office holders are selfishly motivated, they shield themselves from their constituency by a battery of secretaries, and only the powerful can get through to them except, of course, at election time.

Crime is rampant, especially at the juvenile level. The law is constantly being flouted. Family ties have disintegrated. So one could go on in these and other terms to describe our society and probably with some justification, but for a few minutes let us use this luncheon, the reason for its being held, its sponsors, and those in attendance, to illustrate the other side of the coin.

Union Carbide with its international ramifications is truly a giant corporation with its 58,000 employees . . . net sales of $1,668,000,000 (U.S. dollars) and assets of $1,832,000,000 (U.S. dollars). I knew the firm long before I came to Canada through the fact that on one occasion its Linde Air Division exploded and blew the windows out of the house in which I lived as a boy, in Elizabeth, N. J.; and also because the pitcher on the Oxweld Acetylene Division team struck me out four times in one ball game and ruined my budding semi-pro baseball career as a catcher.

Union Carbide Canada Limited with 35 factories and 20 offices, with 4,000 employees exporting 14% of its products, with such widely known brand names as Eveready and Prestone, is itself a sizeable firm. When people ask, "Where did the wires go?", those in the know can say Union Carbide made it possible to put them underground. One hears it said today that this firm may soon offer common shares to Canadian investors.

We are here today to pay a tribute to an employee of that company, one certainly not in the top echelon of management. He is the honoured guest of his Company. The president and many company officers are here. I know that Mr. Allen Lambert, president of the Toronto-Dominion Bank, and a member of the Union Carbide Canada Limited Board of Directors, would also be here except for his attendance at an important monetary conference in the Far East. Yes, this tremendous corporation is today showing its appreciation of one of its employees. This man is looked upon as more than a hand, and more than a number. Truly this is the other side of the coin.

In recent years the Province of Ontario and other provinces in Canada and states in the United States have passed what is commonly known as Fair Employment Practices Legislation under which it is illegal to refuse men employment because of race, religion, ethnic origin. In the United States recently a far-reaching Civil Rights Act was passed. Fifty years ago the Province of Ontario had no Fair Employment Practices Legislation. This luncheon fittingly illustrates that this corporation practiced principles of brotherhood prior to the enactment of legislation that left it no alternative.

Those gathered together at this luncheon do not form a great multitude, but note who are here. The invitations that come to men in high political office are probably as numerous as requests that come to company presidents for charitable and educational donations. Remember there are not many votes here and no immediate elec-

(Continued on Page Sixty-Eight)

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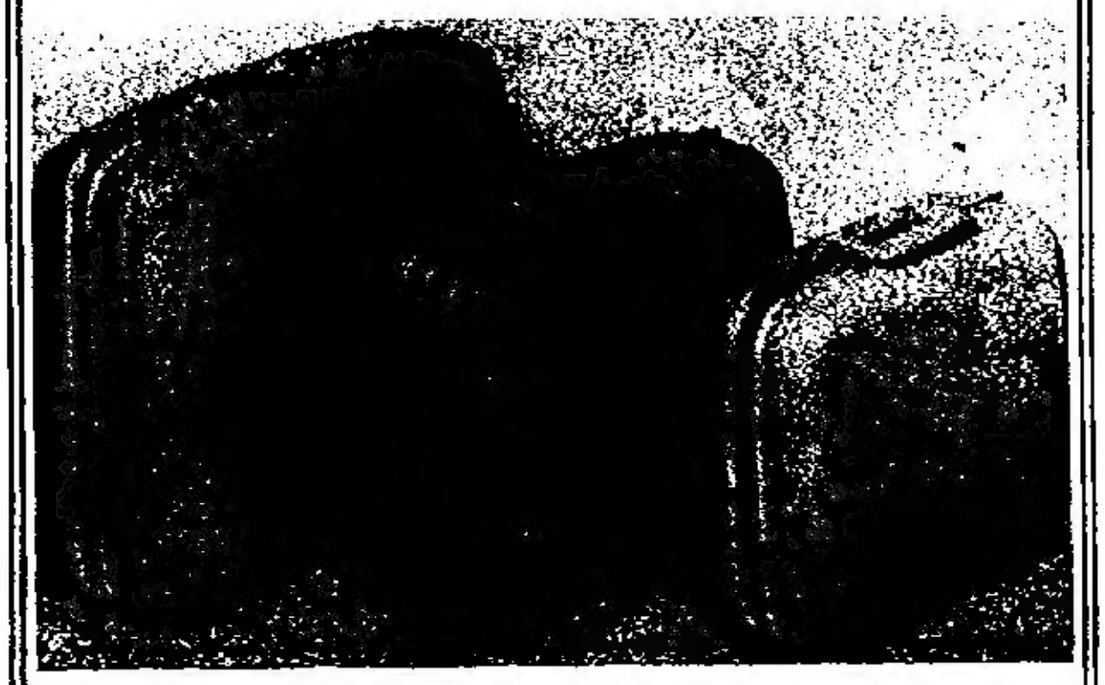

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TWO PEOPLES UNDER ONE FLAG

A RESTIVE QUEBEC FIRES UP OLD ANGLO-FRENCH RIVALRIES AND SHAKES CANADIAN UNITY

By Bruce Hutchison, Canadian journalist, editorial director of The Vancouver Sun; author of "Canada: Tomorrow's Giant"; in The New York Times Magazine; reprinted by permission

Canada has produced, so far, no civil war, no Lincoln and no Gettysburg Address, but it is now testing whether a nation conceived in duality and dedicated to the proposition that two separate peoples must live in one house can long endure. The controversy over a new national flag agitating the Parliament is only the latest and most vivid symbol of that test.

When he proposed a distinctive flag of three maple leaves, Prime Minister Lester B. Pearson knew that he would outrage many English-speaking voters who cling to the traditional Red Ensign as a token of their loyalty to Britain. He knew, on the other hand, that French Canadians, almost to a man, regard the present flag as a badge of obsolete colonialism. To satisfy them, and also because he believes that an independent state must have its own separate emblem, Mr. Pearson staked the life of his minority Government and his political career on it.

But the struggle of Canada's English and French long preceded this bitter argument, goes far beyond it and will finally decide the nation's future.

In detail, the question facing Canada today is highly complicated; in essence it is simple: Is the Canadian experiment worth its price in money, toil, ingenuity, and, above all, in tolerance? Now that the price is clearer than ever, will Canadians decide to pay it? Or, refusing to pay it, will they liquidate the experiment and fall, piecemeal, into the United States, as geography and economic logic seemed to intend from the beginning? This is and always has been the sovereign Canadian question and it has always been answered in favor of nationhood.

What lies behind the crisis now torturing the nation's outward politics and inward spirit? Many things have combined to make the crisis, some tangible, some intangible and some incomprehensible to anyone but a Canadian.

As born in the Confederation of 1867, the Canadian state was supposedly an equal partnership between the original Protestant, English-speaking and the Catholic, French-speaking colonies. Since they would not amalgamate, both partners were to retain their own languages, cultures, and religions, pursuing their separate ways in local affairs and leaving their collective business to a central government.

The powers of the provinces are roughly equivalent to those of the American states, though the boundaries of federal and provincial jurisdiction are frequently changed by agreement. The federal Government controls all national concerns, such as defense, commerce, monetary policy, foreign policy and transportation while the provinces have a wide, vague and constantly argued control over "property and civil rights."

While the Canadian Constitution thus imitated the federal system of the United States, grafting it to the monarchial system of Britain, Canada was fundamentally different by law, heredity and attitude. The United States regarded itself as one community. Canada was always two. The French Canadians made sure of that.

This talented and durable group, numbering about 60,000 when Britain conquered Canada in 1759, has grown to a third of the present nation (about six million of Canada's 19 million people), has contributed a certain shrewdness and Gallic flair to its politics, given it two famous Prime Ministers, fertilized its arts and colored its entire life.

Yet Quebec has always lived within itself, an island, almost a nation, under siege. Surrounded by the ocean of an alien North America, the French Canadians built a society unlike any other. It was not French, since the umbilical cord joining it to France was cut forever by the conquest. Assuredly, it was not British, since Quebec refused, against Britain's expectations, to be absorbed to surrender its own way of life, or, in fact, to accept the conquest. It was and is wholly Canadian.

The society preferring siege to absorption necessarily evolved by its own methods. It had always been more conservative in history, training and instinct than any other part of the continent. For more than a century and a half, as a royal colony of Bourbon France, it had been governed by a seignorial system which, repealed in law, still lived in the people's feelings. Reverence for the faith, respect for political leaders, acceptance of class distinctions and a stubborn streak of xenophobia made Quebec a tight social hierarchy, a curious combination of dullness and brilliance strengthened by its isolation but maintained at heavy cost.

With all their success in their own heartland, the French Canadians had failed to secure what they most wanted and expected to get from confederation. Their guaranteed equality, as they saw it, was never real. It became especially unreal in economic terms.

As a whole, the nine Anglo-Saxon provinces (so-called though only a third of the Canadian people are of British origin) progressed faster than the ancient French community of the St. Lawrence, earned more, lived better. English-speaking managers and their money dominated the relatively backward economy of Quebec. English-speaking politicians and civil servants dominated the Government at Quebec.

Much worse, from Quebec's viewpoint, the French Canadian was never accepted as an equal in law; his language and religion were protected from interference, but he was made to feel a second-class citizen outside the boundaries of his province — and sometimes inside them, too.

Quebec's unsatisfactory economic progress, despite its opulent natural resources — including probably the largest single concentration of existing and potential hydroelectric power in the world, huge iron mines in the north, various other minerals, one of the world's largest pulp and paper industries and substantial agriculture — is its own fault, in some part at least, especially the fault of a classical and clerical school system that failed to prepare its students for modern business.

This fact has dawned on French Canadians only in recent years, transforming the aims of their society. Meanwhile, a growing sense of injustice and a belligerent inferiority complex has reopened the wounds of the conquest.

Encircling Quebec on the east and west, the English-speaking provinces developed a culture with British overtones but strictly North American in outlook, democratic, flexible, experimental, free-wheeling and often pretty radical in politics.

It achieved notable success but it made one grievous mistake. It never seriously tried to understand French Canada.

In Anglo-Saxon eyes, Quebec seemed to be doing well enough behind the mysterious barriers of its language and peculiar customs. A conquered people had been treated with almost excessive generosity, given extraordinary constitutional rights and allowed a powerful, frequently decisive, role in the political system and left alone. What more could a minority ask?

Anglo-Saxon Canada was comfortable, prosperous, a little smug and, in its relations with Quebec, usually naive; French Canada was restive, relatively poor and increasingly determined to improve its lot. Thus the combustibles of conflict were accumulating year by year. At some point friction would supply a spark.

For nearly a generation, however, until the provincial Quebec election of June 22, 1960, the nation's central problem was obscured by a French-Canadian phenomenon that looked permanent and normal to the Anglo-Saxon but was in fact abnormal and temporary.

The late Maurice Duplessis, Premier and virtual dictator of Quebec, had constructed a political and economic system in his own image. His personal machine of government, the Union Nationale, was crude, corrupt and clumsy, but it remained invulnerable so long as he lived to manipulate its levers. The future could not be born while he labored, quite sincerely, to keep his people living in the 19th century.

His death broke the dams of Quebec society, spilling a torrent of new forces into the nation's life. Jean Lesage, a man with remarkable talents, moving eloquence and no little confusion, carried the reforming Liberal party to office and launched Quebec's "quiet revolution."

The revolution, orderly, legal and anything but quiet, proclaimed Quebec's determination to clean its Augean stables, to drive its lagging economy under forced draft, to place its business under French-Canadian control and to liberate its aspirations.

If the revolution had stopped there it would have been exclusively Quebec's concern. But in seeking the tangibles of social reform (by measures no more radical than those of other provinces), Premier Lesage collided at once with the realities of confederation, tangible and intangible.

Quebec urgently needed more money for its vastly increased provincial budget, most of all for a new, secular school system designed to serve the purposes of an industrial age. It also demanded constitutional changes to reaffirm and expand the autonomy of its government not only in local affairs but in national policy as well.

What Quebec really wanted, what Mr. Lesage represented and what the revolution meant was something outside the Constitution — a new recognition of the French-Canadian people's true stature, their indigenous culture,

their language and their equal place in the Canadian family.

Determined to be different from the rest of the nation, Quebec wanted that difference fully accepted within its own boundaries and wherever French Canadians lived beyond them. It wanted active respect willingly given instead of remote indifference. In short, a proud people was behaving precisely as Anglo-Saxons would have behaved if the position had been reversed.

All this was difficult for the practical Anglo-Saxon mind to grasp and even more complicated than it looked. For Quebec's articulate pride hid an unspoken fear, the fear that its struggle would fail in the end no matter what concessions it won at the political bargaining table, that French-Canadian ways, the old dream, might be doomed by the nature of the contemporary world and engulfed by spreading conformity in North America.

The Anglo-Saxon mind busy with its own concerns, was slow to grasp another fact still more decisive. French Canada had long ceased to be a quaint picture book of peasants as displayed in the commercial caricature of tourist posters. It had become predominantly an industrial and urban region appearing out of date only in comparison with its bustling neighbors of Ontario and the west.

Industrialization had changed not merely the daily habits of the French Canadians but their whole ethos. The old conservative attitude and the neatly stratified hierarchy could not survive the declining political power of the Catholic Church as the peasant moved to the swarming towns and cities where he became an industrial worker, usually a union member, and the village curé was no longer the guide, philosopher and intimate friend of every household.

While all these changes, political, social, economic and psychological, could be suppressed and distorted by the twilight sleep of the Duplessis regime, the revolution was well under way before Mr. Lesage. He only articulated, organized and expanded it in terms that the Anglo-Saxons at last could discern with alarm and incredulity. Could he control the forces released by the revolution?

They were much stronger than the nation, and probably Mr. Lesage himself, had foreseen. Because the Quebec Government could not secure all the revenue it demanded from Ottawa, make the provincial economy grow as fast as his people had hoped, or win their desired stature overnight, Mr. Lesage found his province, his party and his Cabinet split between the moderates and extremists, the gradualists and the reformers in a hurry. The revolution re-ignited an old backfire called "separatism," advocating an independent French-Canadian republic.

This movement takes many forms, from the youthful gangs that steal weapons and occasionally explode bombs to the lofty college intellectuals who devise the paper constitutions of an imaginary state. All agree that Quebec's culture can be saved only by hermetic isolation. Separatism appears as a bold forward movement. Actually it is a retreat, a counsel of despair.

Just how strong is this sentiment for separation? A survey in MacLean's Magazine last year reported that 13 per cent of French Canadians favored immediate separation, though there was little agreement on how to bring this about. While such figures may be accurate, they can also be deceptive. For, if the two groups — French and English — cannot find an accommodation satisfactory to both, there is great danger that French-Canadian separatism will spread from the perimeter of politics to the majority in the center. And, in a natural reaction, the sentiments of English-speaking Canadians toward Quebec will turn ugly and hostile.

The Quebec Legislature meanwhile, has begun a number of studies that show the depth of feeling in that province.

One is to examine the potential consequences of total separation from the rest of Canada. There is also some pressure in Quebec for something ambiguously called the "two-nation" state.

Under this idea, which Prime Minister Pearson finds completely unacceptable (as he does separatism), Canada would be divided into French-speaking and English-speaking "nations" under one central government, with each of the "nations" having veto power over questions of national policy.

And the provincial legislature is making an intensive study of possible changes in the Constitution to gain its end. When the puzzled English-speaking Canadian asks precisely what constitutional changes Quebec wants, he receives no understandable answer simply because Quebec itself does not know. Thus far, the legislative committee has proposed no more than a few minor amendments that hardly touch on the central problem of the two peoples.

In answer to this upheaval in Quebec the Prime Minister's starting point is the conviction that Canada, as he puts it, must be greater than the sum of its parts.

Despite its division, it must be one in national spirit and Constitution or nothing. If Quebec were to withdraw from the confederation, splitting it at the center, the resulting fragments could not survive independently. Sooner or later, all would seek refuge in the United States.

Mr. Pearson saw these alternatives plainly before he came to office and, as an old hand in diplomacy, had begun to lay the

(Continued on Page Sixty-Eight)

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INSTANT JEWS AND INSISTENT JUDAISM

BY RABBI H. LEONARD POLLER, OF TEMPLE BETH SHOLOM, IN MONTREAL

Why is this Hanukkah not different from any other Hanukkah? Though Hanukkah will be celebrated earlier than usual it isn't changed. November observance of this very popular Jewish festival proves a problem to many. They have become used to associating it with a particular period of time and almost insist that it co-incide with the community observance of Christmas. As a result, Hanukkah to them must be observed at that time or else it is deemed different.

This kind of thinking has exaggerated Hanukkah out of proportion to its place in Jewish tradition. It is a minor holiday! Not long ago it was hardly observed. Lights were lit and benedictions pronounced, songs were sung and games were played. Surprisingly enough, nobody was alarmed because Hanukkah was one of the least observed of the Jewish holidays.

To be sure, its message was never slighted. The fact that Judah Maccabee and his brothers struggled for religious liberty at a time when an oppressive government refused to allow them full expression of their faith, caused them to become heroes in the eyes of the Jewish people and every Thespian youngster was anxious to play the role of Judah in the religious school play. But Hanukkah was just a holiday, not "the" holiday for Jews.

To our "calendar watching" Jews who "calendate" their holidays together with those of the general community, Hanukkah has to come near the end of December. In this process of being guided by the general community's ways they risk distorting Judaism. What happens with Hanukkah observances is a good example. The Maccabees' struggle for religious liberty is muted by the slogans of gift advertisers. The frail lights of the menorah loose all attention as a garish glitter of gigantic displays proliferates in gaudy imitations of the year's end commercialism about Christmas. Not that trees are used, or wreaths, but the subtleties of tinsel decorations.

Jewish holidays are likewise given an added "title". The horrible misnomer for Hanukkah is the "Jewish Christmas". Pesach becomes the "Jewish Easter" in this perverted pattern. There is a story making the rounds now which holds Yom Kippur to be "Instant Lent".

It's a pity when the calendar and clock control celebrants. It is pathetic when obvious differences, which an untrained eye could easily detect, are ignored. When we can't sanctify time by the proper and uplifting usage of it, we become automatons and subject ourselves to intimidation and control by the circumstances around us. In this way everything becomes an end in itself and we lose all connecting links in the chain of human dignity.

Automation and mechanization encroach in every quarter. The one area of life which insists that the individual and his human dignity be preserved is religion, and particularly, Judaism, which holds every man responsible for carrying out his responsibility in the world. Our faith has never accepted the idea of indolence, ignorance, or idolatry. When we don't know why we celebrate a given holiday we run a risk of corrupting it. When time alone determines a holiday's influence, its efficacy is nil. When a holiday's force depends on a comparison with the holidays on the civil calendar, there is little gain from its observance. It may well be that there is more danger than gain from it.

When holidays become ends in themselves, the ongoing process of Judaism is sacrificed. Each festival which becomes an instant of inspiration, standing alone from everything else, is a potential threat to the totality of our faith. "Instant Judaism" is realized when an observance or holiday alone is supreme.

"Instant Judaism" is a paradox. We're an insistent people which can't stand to exist on the basis of isolated experiences, however meritorious. There is a demand imposed upon each Jew in his relationships with God, the traditions of his faith, and with his fellowman. The continuous and progressive nature of the religion of Israel requires constant commitment. No isolated event, however meaningful or significant; no single festival, however relevant or imperative; no single moment of ecstasy, however uplifting, is sufficient to maintain the Jew in his faith. Judaism is a way of life which insists on constant attention.

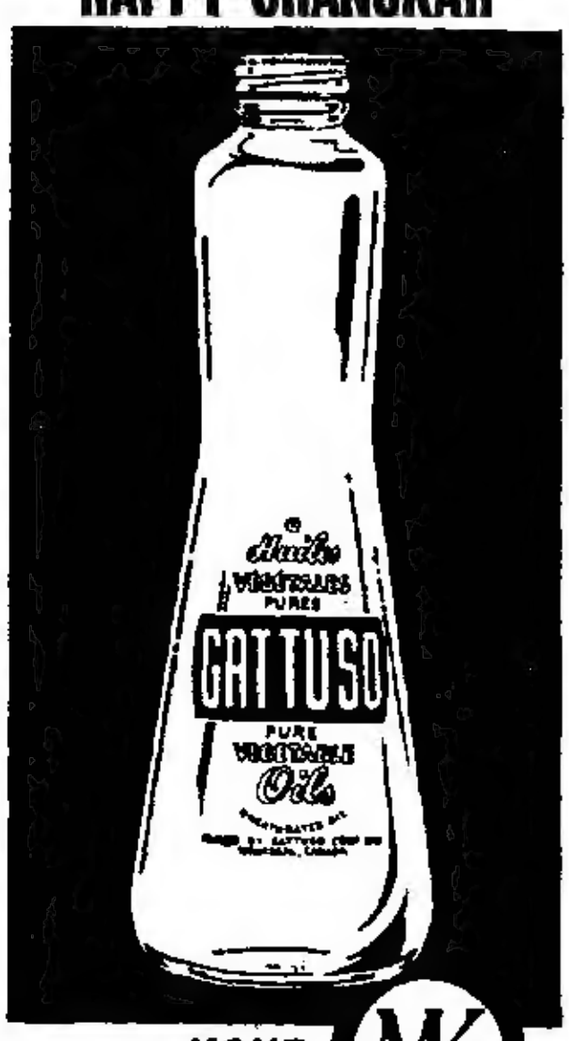
Hanukkah in November or December is not the matter of vital concern. But Hanukkah as Hanukkah is: and not an ersatz or alien fete which brings in its way only glamour, gaiety, and gifts.

Hanukkah is a time of rededication to the principles of religious liberty and human freedom. The "feast of re-dedication" recalls the battle of the Maccabeans who sought to cleanse the ancient Temple of its impurities and idolatries. The "festival of light" commemorates the time the Ner Tamid was rekindled in the sanctuary of old and when a discovered cruse of oil, which should have lasted but one day, miraculously managed to stay lit for eight.

In calling to mind the heroic deeds of the Maccabeans of 165 B.C. and the light which burned brightly in defiance of those who said it couldn't, is to be reminded of the tasks incumbent on every generation who would bring this world closer to peace and perfection.

The insistent Jew continues steadfastly in the courses of ethical

HAPPY CHANUKAH



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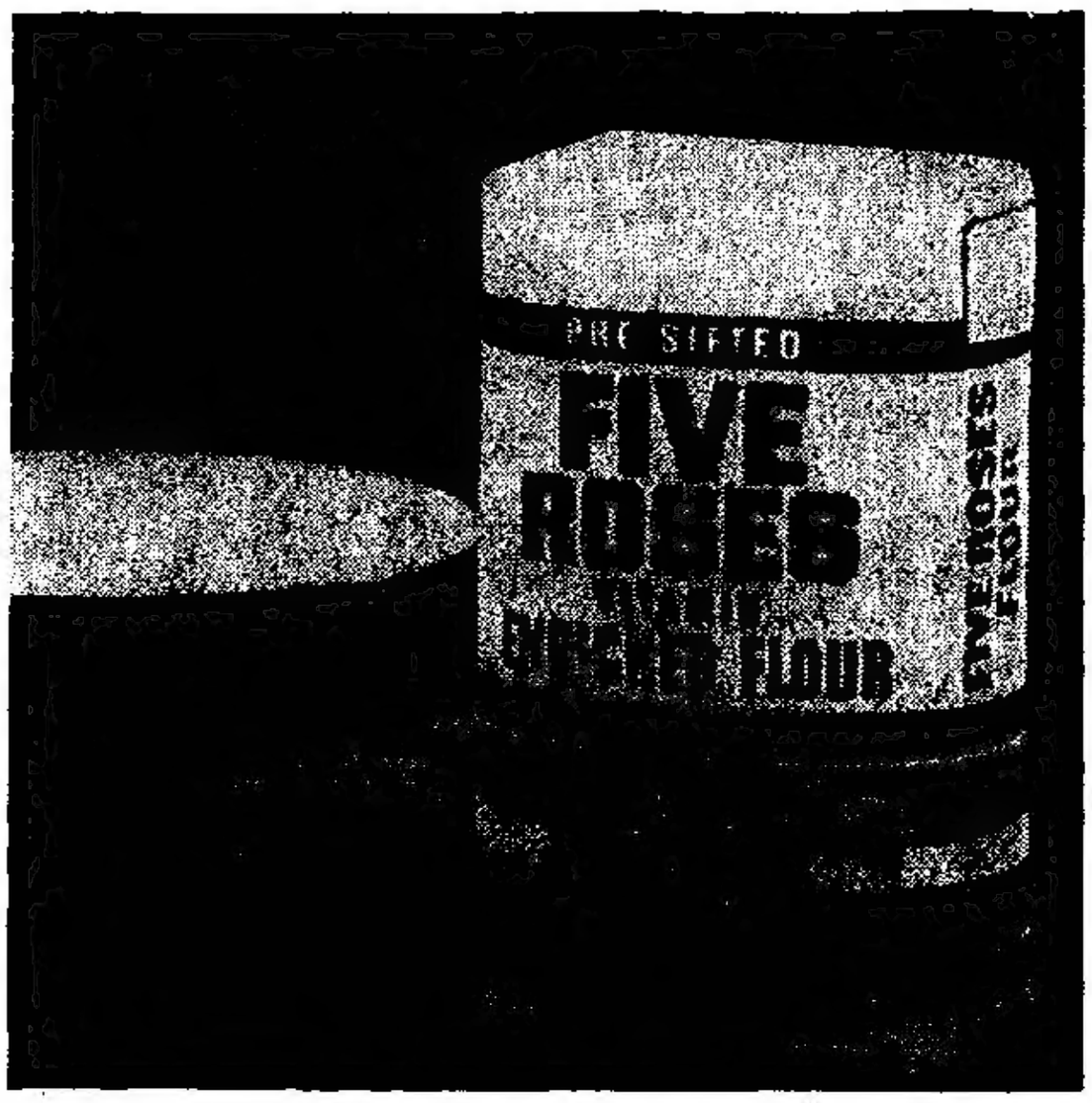

CHANUKAH GREETINGS
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and social action based on the teachings of his faith. He doesn't have a mechanical approach to Judaism. Nor does he believe it is automated or available in an instant.

If the mechanical matters of lighting lights, giving gifts, and shelling out "gelt" are the only ones bothering those "Instant Jews" who want the holiday near December 25, the "Insistent Jew" is the opposite. To him the mechanics are minor. What is important is the message. He is prepared to rededicate himself to the ideals of liberty and justice for all men.

The Maccabees are remembered because they fought for the right of the Jew to hold insistently to his identity with pride and honor. The followers of Mattathias and his sons, who steadfastly held religious freedom necessary to ensure the growth of man and his relationship to his fellow, are enforced by a contemporary re-enlisted faithful. Judah and his brothers, who would rather have given their lives in the battle for God and the people of Israel, than to live a meaningless religious life, are praised anew by the conscious actions of his 20th Century replica.

With the banner of faith in God and His Power for good proudly held aloft as their standard, Judah and his brothers have proceeded through the centuries. For over 2100 years the ensign they bore has moved forward with our people. In every society and time followers of that faithful band have insisted that the rights of all need be secure or no man is free. Furthermore, as long as civil, religious, economic, political, or social prejudices are prevalent, there is an urging and insistent need for newly consecrated Maccabeans.

And yet, Hanukkah is never alone. It is but another link in this chain of a total tradition. It speaks to its adherents of their responsibilities. And the Jew is to be committed to his religious beliefs and values not only because of Hanukkah. An entire calendar of religious festivals is available. A daily routine of reconsecrating himself as co-partner with God in the works of creation is not to be slighted. Timing is not important in terms of the holiday's co-incidence with a civil calendar's celebration. Time is never to be mutilated, only consecrated.

Hanukkah will be observed the 25th of Kislev. The Hebrew calendar is firm. It doesn't bend with the strained motions of those who insist to have their "moment" when they want it. It is not time's fool. The lesson it imparts is imperishable. What difference if we observe it in November or December?

Happy Hanukkah! All who are faithful followers after the Maccabees and serve in behalf of the living God can find better joy and fulfillment in the responsibility of lifting aloft the banner and torch of our faith and consecrate the time of the "festival of rededication" in behalf of a world which desperately needs the spirit of the Maccabees.

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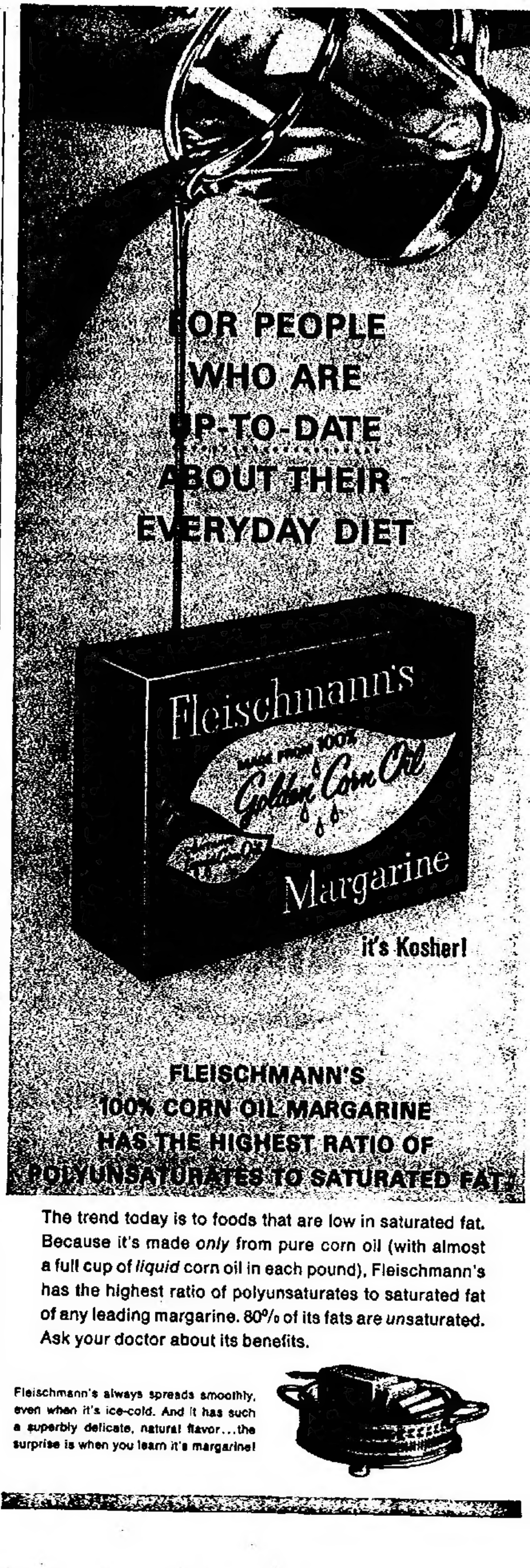
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HISTORICAL MEDICINE: THE EVIL EYE

By Dr. Benjamin Lee Gordon, of Atlantic City, N.J., Fellow of the International College of Surgeons; in the Hebrew Medical Journal, of New York

Oculus fascinus literally signifies an eye that has the power of bewitching or enchanting persons glanced at. The term, however, has been applied to an eye believed to have the power of inflicting various diseases and evils on persons by a mere glance, without the fascinator coming in contact with people or administering anything to them.

From the dawn of mankind this belief has persisted throughout the ages. It has been recognized alike by sacred writers, classical authors and medieval physicians. No science, no religion and no code of laws has been able to eradicate this superstition from the human mind. Savages and civilized people alike dreaded — and still dread — the consequences of the evil glance.

When the Pentateuch was written the belief in the evil eye was already widespread among the Babylonians, Egyptians, Persians and other oriental peoples.

The Hebrews were enjoined against this superstition. Numerous passages in the Old Testament condemn the practice of the evil eye. The Book of Leviticus is outspoken against "enchantments and observations." Both the Old Testament and the New Testament refer frequently to the evil eye but in the figurative sense.

The implication by St. Paul that the foolish Galatians had been spellbound probably refers to the evil eye, meaning that a malicious glance had exercised a blightful influence. One of the oldest documents in history — an Akkadian inscription dating back to the reign of Assur-Banipal in 700 B.C. — contains an incantation against the evil eye.

Greek literature and mythology furnish many examples of belief in fascination and of magic practices used to counteract it. The reflection of man's own eyes was feared by the Greeks, and it was because of that fear that Damoetas, after criticizing his own features reflected in a transparent pool, spat thrice into his own bosom that he might not suffer from the evil eye ("Idylls of Theocritus").

Aelian, speaking of the satire of Aristophanes against Socrates, remarks that the Athenians were especially addicted to the influence of the evil eye. Soctarius asserts that friends, relatives or even fathers sometimes bewitched their children and even themselves by their own gaze.

Plutarch says that the eyes of certain men are destructive, particularly to infants and young animals, because of their delicate constitution. These eyes, however, have not much power to injure adults. "The Thebans," he states, "could destroy with a glance not only infants but also strong adults."

Nymphoderus related that there were fascinators who had the power to destroy flocks, blast trees, and kill infants.

Leonard Varius states that a friend of his saw a fascinator who with a glance broke a precious gem in two while it was in the hands of an artist who was engraving it.

According to Philastratus, Appolonius Tianacus possessed such wonderful powers with his eyes that he killed all living things with a mere glance. The same author related that Ephision had eyes that poisoned everything at which he stared.

This belief was no less rooted among the Romans. Plinius tells of certain women of Scythia who could kill men and cause plants to wither by mere glances. He adds that there were certain tribes in Bulgaria called Ireboulus whose members could destroy their enemies by spiteful looks, that there were certain tribes in Africa who could cause cattle to perish, trees to wither and infants to die by a gaze, and that the Triballi and Illyrii had the power of killing those on whom they fixed their glance, particularly if their looks denoted anger.

Plinius also reports that special laws were enacted in Rome against damage to crops by the evil eye. Valleta relates that by her evil eye a certain Titinnia in Rome caused the orator Curio to remain speechless when making a peroration against the Senate. He further states that a servant of the Duke of Briganzio caused a falcon to drop down dead when he glanced at it.

Among the Hindus, the *Kan-Nurn* was believed to have a baneful effect on everything on which his eye was fixed. People who were reputed to have such eyes were avoided, and none but near relatives would invite them to a feast.

In Talmudic literature there are numerous instance of belief in the

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evil eye. The Talmud relates that Rabbi Simeon ben Yochai and Rabbi Jonathan could transform a person into a heap of bones with one glance, and that on the day Rabbi Eliezer ben Horkynos was shut out of the Academy and separated from his colleagues, he caused every spot on which his eyes turned to burn and the pillars of the Academy to tremble.

The belief was universal in the Middle Ages. Epidemics such as the Black Death, smallpox, cholera, and other contagious diseases were ascribed to the evil eye. The contagion was thought to be transmitted by the glance of the sick person. In England, as late as the seventeenth century, the Black Death was attributed to the evil eye. It was thought that even a glance from a sick man's distorted eyes was sufficient to transmit the infection to those on whom it fell.

It is difficult to trace the origin of belief in the evil eye. "When I consider such a belief as that of the evil eye," says Lawson who studied the phenomenon in Greece, "I believe that it possesses an almost world-wide notoriety and I find it more reasonable that it was a tenet in the creed of some single people of whom many present races of the world are offshoots and from whom they have inherited the superstition and that scores or hundreds of people who had long since diverged in racial types, dwellings, and languages, subsequently hit upon one uniform belief."

Lawson's theory, however, ignores the well known fact that even savage tribes are not initiated into beliefs and practices by accidental circumstances, but reach conclusions by processes of reasoning, though these may be based on false premises. What is considered superstition at the present time might have been perfectly rational in primitive days. Deductions based on mistaken theories or savage traditions may be called ignorant but not superstitious. A belief becomes superstitious with the discovery of the true cause of the natural phenomenon.

Thus when a primitive man, without any knowledge of optics saw an image in his neighbor's pupil, he believed that he saw his spirit, and it was logical for him to think that the spirit had escaped if the image disappeared after accidental injury to the eye. Likewise, a savage who sees himself in a mirror believes that he sees his spirit. If he chances to break the mirror it is logical for him to think that he has inflicted an injury on his soul.

Such conceptions cannot be called superstitions but are beliefs based on false premises. On the other hand, if one possessing the knowledge of reflection still believes that breaking a mirror is a bad omen he must be considered superstitious, because his knowledge of the principles of reflection does not admit any such deductions.

The universal belief in the evil eye among ancient peoples was based on ignorance of the structure and mechanism of the eye. Even among the scholarly Greeks the idea prevailed that vision emanated from within the eye *(intra mittendi)* by a spirit *(anima ocdae)* in the same manner as the light of a lantern is influenced by a candle from within. The author of Proverbs also used the metaphor "The soul of the living is the candle of the Lord." He was probably prompted by the same philosophy.

The idea that the spirit within the eye was responsible for the visual phenomenon paved the way for the belief that if the spirit in the eye happened to be of the evil kind, disease and misfortune would befall those regarded with ill-favor.

The idea that malignant spirits were the cause of disease and misfortune was general among the Assyrians, Egyptians, Persians, and other oriental peoples and it became incorporated in systems of philosophy, science, religion, and medicine of antiquity. Hellenic poets and philosophers elaborated on the doctrine and introduced it into Greece.

Most significant is the utterance of Rabbi Juden: "Every inch of space in the air is filled with innumerable demons ready to seize on the body and inflict diseases, but fortunately the Lord has also created angels to protect the person from harm." The concept of pathogenic demons and angelic antibodies is significant in the light of modern bacteriology and the Rabbi's statement reads therefore more like a prophecy than a strange superstition.

True enough, in the days before the use of the miscroscope the pathogenic demons were invisible but the fact that invisible objects in the air were held responsible for diseases was a step forward in the art of medicine. The belief in demons found its way into the "New Testament," where they are frequently considered to be the cause of bodily ailments.

During the first century of the Christian era the neo-Pythagoreans gave an impetus to this fantastic belief by their attempt to combine monotheism with the ancient cult of subordinate gods and demons. This belief gained a strong following among the Church Fathers, who in their writings boldly asserted that the disorder of the world originates in demons.

The most feared of all malevolent spirits were those which were thought to inhabit the person; those situated in the eyes were particularly dreaded. Primitive man believed that the reflected diminutive image that he saw in the pupil of his neighbor's eye was a spirit. He even feared to look into the mirror because of the possibility that the reflection of the spirit of his own eye might do him harm.

The Romans were careful to

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close the eyes of the dead soon after death for fear the spirit might escape from the eyes. If to this fantastic notion is added the natural tendency of a person to become irritated by the hostile glance of a neighbor, particularly when the neighbor is suspected of coveting his property or envying his health and the well-being of his family, the reason for the belief in the evil eye among primitive peoples becomes apparent.

Modern belief in fascination is a striking example as to how strange notions coming down from the infancy of mankind remain inherent in the minds of otherwise cultured men.

"We are all tattooed in our cradles with the beliefs of our tribes," said Oliver Wendell Holmes. "The record may seem superficial but it is indelible. You cannot educate a man wholly out of the superstitious fears which were implanted in his imagination no matter how utterly his reason may reject it." Goethe expressed the same idea in different words: "Superstition is the poetry of life. It is inherent in man's nature, and when we think it is eradicated, it takes refuge in strange holes and corners whence it peeps out all at once."

The theories put forward by ancient and medieval writers to explain the imaginary phenomenon of fascination are numerous. The few quoted here will suffice to show how cultured men endeavored to rationalize this universal belief.

Plutarch offers the following explanation: As the voice, the odor, the breath throw off certain forces which may easily affect those who are susceptible to them, so does the eye produce the same effect in an even larger degree. It throws out, as it were, fiery rays and disseminates wonderful influences as may be seen from the effect the eyes have on love. The envious look darts forth its rays like a poisonous arrow and therefore it is wise to employ antidotes and charms to turn aside this malevolent influence."

Leonard Varius expresses the belief that the "visual spirit, which is in certain eyes of an evil nature, affects the eyes of a person glanced at by piercing them with poisonous rays." Montaigne, in his essay on the power of imagination, states: "Imagination not only acts on one's own body but on the bodies of others, and thus one body may inflict injuries on his neighbor, as is apparent from the plague, smallpox, and the evil eye, which are sent from one to another."

Finicus, discussing fascination as the cause of ophthalmia, remarks: "It is more than manifest that the so-called 'blear eyes' are caused by evil glances. The corrupt blood gets in together with the rays and so by contagion, as it were, with the spectator, the eyes become infected."

Heriodorus asserts: "Anyone who looks at another with envy fills the air with his breath that is reeking with bitterness and transmits from himself this poison to those near to him. Many have been infected with inflammation of the eyes and with other pestilential contagion without even touching either bed or table but simply by breathing the same air, which is penetrating all organs to the inner parts. Love offers proof that the eyes find a passage to the soul and it is not difficult to assign the reason for this; of all inlets to our sense, the sight is the most lively and most varied in its emotions, and if some give the stroke of the evil eye unconsciously to those they love, how much more must the effect be when malignant will is added to the force of nature."

Giovianni Zahn, while admitting that the eye merely receives and does not emit rays and therefore cannot of itself be possessed of the active power of fascination, holds that the spirits of evil persons may poison the air: "In the concavity of the orbit there are two foramina, one directly opposite the center of the eye through which the optic nerve is carried, and another at the side whence proceeds the motive nerve, thrown from the second conjunction of nerves and through which foramen tears come and go from the brain to distil moisture around the exterior parts of the eyes, and the eyeballs, and the eyelids."

Adhering to the belief that praise and admiration predispose the person acted on to the ill effects of the evil eye, Hieronymus Fracastorius presents the theory that the poison which exists in the nature of some persons and is ejaculated from the eyes by the evil spirit enters the body of the other person by words of praise or admiration. "For praise," he says, "creates a peculiar pleasure, and pleasure in turn opens the heart, the face, and especially the eyes so that the closed doors are opened to receive the poison . . . Therefore, it is most proper whenever we intend to praise a person, we add, 'may it be of no injury to you!'"

Strange as it may seem to the modern mind, ancient physicians did not consider the evil eye an occult phenomenon but believed it to be a physical phenomenon based on science and logic. The psychologic basis for the evil eye was that emotions of envy and jealousy set up an ungratified state of mind with a vehement desire to destroy, having a malignant effect on the one who was the object of the envy.

However much superstition and chicanery may have been mixed with the belief in the evil eye, it is evident that all the theories were based on the assumption that certain persons are endowed with the faculty of dominating by their will and power the bodies and minds of other persons. Whether such a power was ascribed to animal magnetism, electric fluid or psychologic causes is immaterial. The fact remains that as late as the nineteenth century Mesmer based his theory on such a belief, and that type of hypnotism which is a development of mesmerism is also based on a somewhat similar hypothesis.

Hypnotism, which is an artificially induced state of somnolence

(Continued on Page Fifty-Seven)

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Left, A. A. Cumming, president of Union Carbide Canada Limited; and president of the Canadian Manufacturers' Association; Jack H. Meltz, 15 Silverton Avenue, Toronto, who was honoured for his fiftieth anniversary of service with Union Carbide Canada Limited; his son, Dr. Noah Meltz, 26 Carluke Crescent, and His Worship, Mayor Philip Givens, of Toronto; were together at a golden anniversary luncheon at the Royal York Hotel, in Toronto, at which Mr. Meltz was presented with an illuminated scroll by the Canadian Council of Christians and Jews, in recognition of "his practise, in his personal life, of the ideal of brotherhood". Mr. Meltz started with the company in 1914, at the age of fourteen years; and rose through various supervisory positions to be an executive of the company. With little opportunity for normal education, he worked hard, read widely, and became self-educated. Mr. Cumming and other officers were present at the luncheon, with John D. Hayes, national co-chairman of the Canadian Council of Christians and Jews; the Hon. John Yaremko; and the Hon. Allan Grossman, M.P.P. Dr. Richard D. Jones, the Council's national executive director, was the guest speaker. Noble Hatton, the Ontario Region director, made the presentation of the illuminated scroll to Mr. Meltz, who "by word and deed, promoted a spirit of concern and interest in his fellow-man". When Mr. Meltz retires in 1965, he will be the first employee to surpass the half-century mark. He is considered one of the best-known and best-liked employees in the company. Mr. Meltz is a member of Holy Blossom Temple. He was born in Sesik, near Kaunas, in Lithuania, and came to Canada at the age of seven years. His parents were the late Mr. and Mrs. Nathan (Rosa Raisa) Meltz. His father was a member of the Imperial Russian Military Band which played for the Czar on several occasions at the Winter Palace, in Leningrad. Mrs. Meltz is the daughter of Wolfgang Gang, aged eighty-eight years, 105 Alberta Avenue. Her mother is deceased. Her parents were born in Austria, and she was born in New York. Their son, Dr. Noah Meltz, is a Professor at the University of Toronto, in Labour Economics, and a consultant for the Economic Council of Canada. He is a graduate of the University of Toronto, and received the Ph. D. degree from Princeton University. His wife is the former Miss Rochelle LaPorter, of Ottawa, Ont., the daughter of Mr. and Mrs. A. LaPorter, of Ottawa. Mr. and Mrs. Meltz have a son-in-law and daughter, Dr. and Mrs. Larry Hausman (Toba), 24 Fox Warren Drive, Toronto; and a grandson, Evan Hausman, aged seven months. Dr. Hausman is the son of Mr. and Mrs. Louis Hausman, 21 Mayfair Avenue, Toronto.

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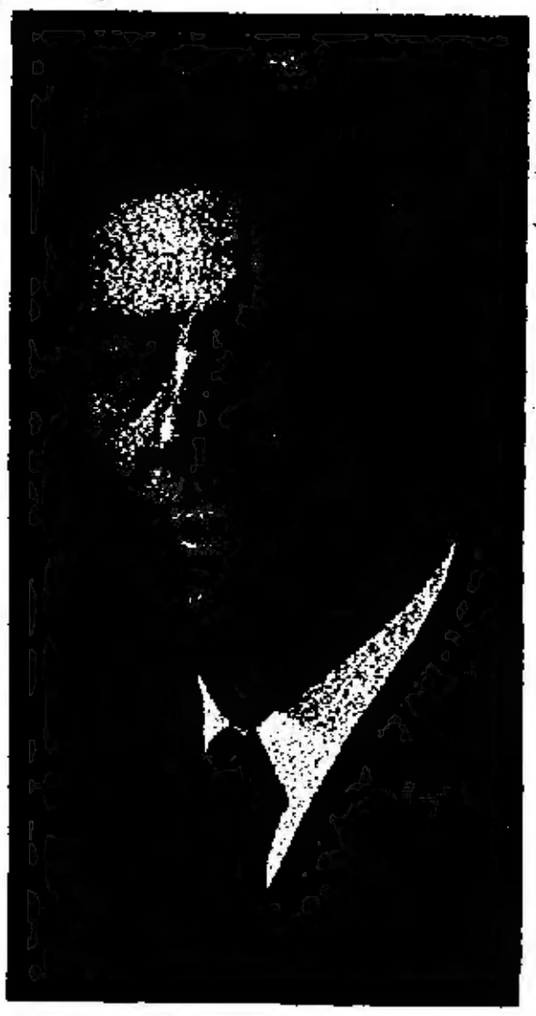

Sol Simon Reisman, 146 Roger Road, Ottawa, was named a Deputy Minister of the Department of Industry of Canada. He is the son of Mr. and Mrs. K. Reisman, 4870 Bourret Street, Montreal. Mrs. Sol Simon Reisman is the former Miss Constance Auguste Carin, daughter of the late Mr. and Mrs. William N. Carin, of Montreal. They have a son, John Joseph, aged ten years; and two daughters, Anna Lisa, eight; and Harriet Frances, five. Mr. Reisman was born in Montreal and educated at McGill University, from which he holds the honours Bachelor of Arts degree; the Master of Arts degree, summa cum laude; and at the London School of Economics. He served overseas with the Royal Canadian Artillery in 1942 to 1946, as Regimental Officer; and with the 11th, 15th, and 17th Field Artillery, as Troop Commander. He has served in the Department of Labour; the Department of Finance, and, as director, in the International Economic Relations Division of the Department of Finance; has been a member of Canadian delegations at many international tariff and trade conferences, as well as the Commonwealth Finance Ministers Conference in London, England, and Mont Tremblant, Quebec, and at the Commonwealth Trade and Economic Conference; participated in negotiations of numerous trade agreements; was Assistant Director of Research on the Royal Commission on Canada's Economic Prospects; Mr. Reisman is the author of "Canada-United States Economic Relations" prepared for the Commission in 1957, and of "Canada's Export Trade"; has been Assistant Deputy Minister of Finance since 1961; is a director of the Ottawa Chapter of the Economics and Political Science Association; belongs to the American Economics Association; also the Canadian Association; and his recreations are golf, skiing, fishing, and reading.

Mrs. Gordon Joshua Wasserman, of Oxford, England, is the former Miss Cressida Galtskell, the twenty-two-year-old, younger daughter of Lady Galtskell, 18 Frognal Gardens, N. W. near Hampstead Heath, and the late Labor Party leader, Hugh Galtskell. Mr. Wasserman is the son of John J. Wasserman, Q. C., and Dr. Rachel Chait Wasserman, 513 Grosvenor Avenue, Montreal, who is a Professor of Literature at Sir George Williams University, in Montreal. Mr. Wasserman, a 1959 Rhodes scholar, is a former editor of the McGill Daily. In the final year he won the Canadian University Press Award for editorial writing. At Oxford he studied Politics, Philosophy, and Economics at New College and got a high second. He is now a Fellow of New College, where he lectures and does research for the Doctor of Philosophy thesis on economic planning in France. Mrs. Wasserman, who was studying at Oxford's Somerville College, learned that she passed the finals. She also was studying Politics, Philosophy and Economics. She also studied at the Sorbonne, in Paris, France; and has been working in languages at Somerville College, in Oxford.

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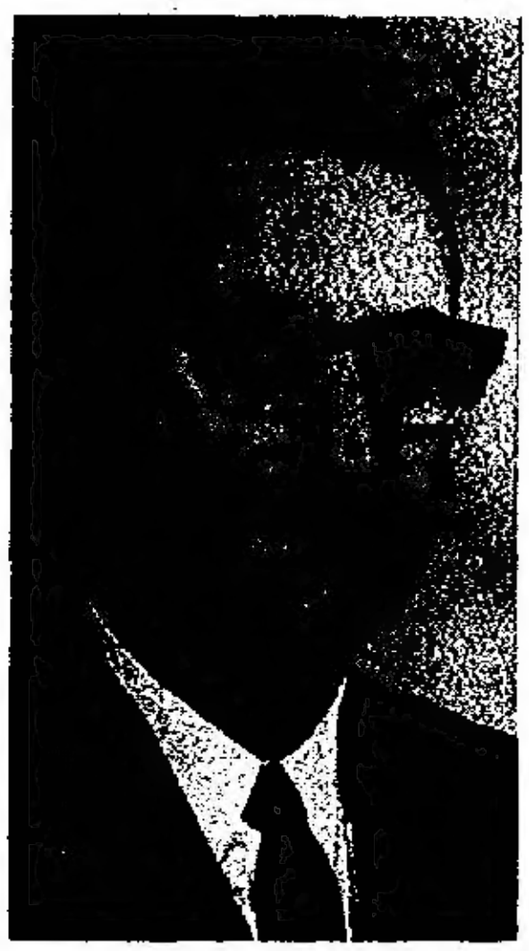
Ronald Leon Berger, right, son of Mr. and Mrs. A. H. Berger, 925 Wilder Avenue, Montreal, graduated from McGill University with the Bachelor of Arts degree and second class honours in Sociology and Anthropology. He held the Edgar M. Wilson Memorial Scholarship; was treasurer of Scarlet Key, McGill University's honorary men's society; vice-president of the Debating Union; chairman of Public Debates; a Gold "A" and Gold Key Debater; won the Whitton Trophy, the R.I.T. Parliament Trophy, the Hugessen Trophy presented to the top debating team; was vice-president of the Sociology and Anthropology Society; was in the McGill Conference on World Affairs; and Model Parliament; is in the Faculty of Law, at McGill University.

Professor J. Nathan Wolfe, above, formerly of Montreal, and of Santa Barbara, Calif., now of London, England, son of Mr. and Mrs. Jack Wolfe, 7920 Kingsley Road, Montreal, has been appointed to the newly-instituted Chair of Economics, at Edinburgh University, in Edinburgh, Scotland. Mr. Wolfe was a student of Iona School, and Westhill High School; received the Bachelor of Arts and the Master of Arts degrees from McGill University; taught Economics at the University of Toronto; University of Rochester, in Rochester, N. Y.; Purdue University, in Lafayette, Indiana; and the University of California, at Berkeley. In 1963, he was appointed Brookings Research Professor for one year, by the Brookings Institute, in Washington, D. C.; held the McGill Exchange Fellowship at the University of Glasgow, during the academic year, 1949-1950; was awarded a Studentship at Nuffield College, in Oxford, England, where he spent two years; received the Bachelor of Literature degree from Oxford University, there, in 1953; was lecturer in Political Economy at the University of Toronto, until 1961, when he became Professor of Economics at the University of California; was Visiting Associate Professor at the University of Rochester, from 1957-1958; Official Visitor at University College, of the West Indies, the summer of 1959; Visiting Professor at the University of Purdue, 1959-1960; consultant to the Canadian Broadcasting Corporation; the Canadian Restrictive Trade Practices Commission; the National Economic Development Office in the United Kingdom. Among the studies which Professor Wolfe has undertaken is: "The Question Of Possible Conflicts Between Government Planning, And The Investment Plans of Private Enterprise." He is married to the former Miss Monica Anne Hart, daughter of Mr. and Mrs. Lewis A. Hart, of London, England. They have two daughters: Anne, aged seven years; and Susan, five.

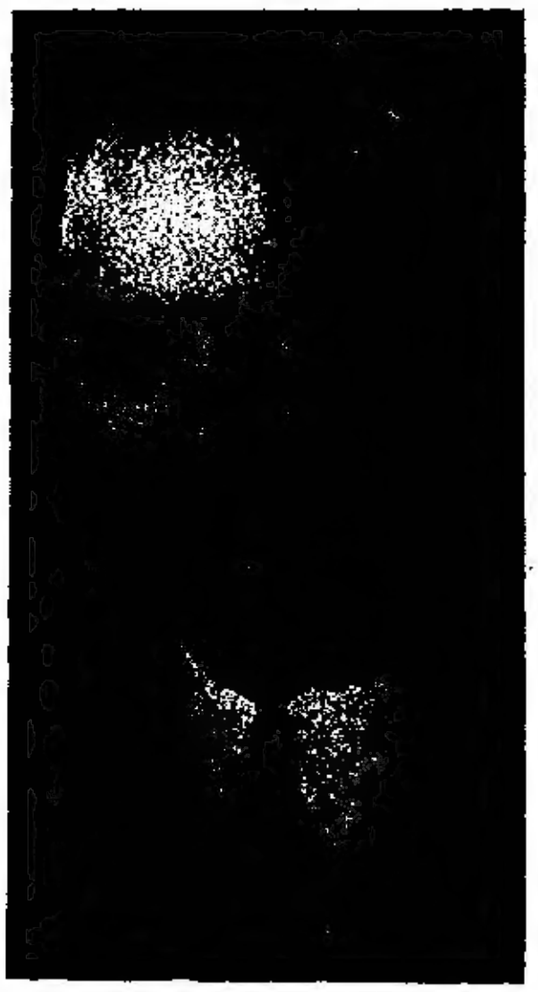
Dr. David N. Solomon, 4319 Montrose Avenue, Montreal, below, is a member of the Board of School Commissioners for the Municipality of the City of Westmount. He is a board member of the Baron De Hirsch Institute. Dr. and Mrs. Solomon have two sons: Michael, aged eleven years; and Peter, six. Dr. Solomon is the son of Mrs. Edward Solomon, 127 Arlington Avenue, and the late Louis Solomon. Mrs. David N. Solomon is the former Miss Pauline Hellier, daughter of Mrs. Millie Hellier, of London, England, and the late Isaac Hellier.



— W. Gordon Mitchell

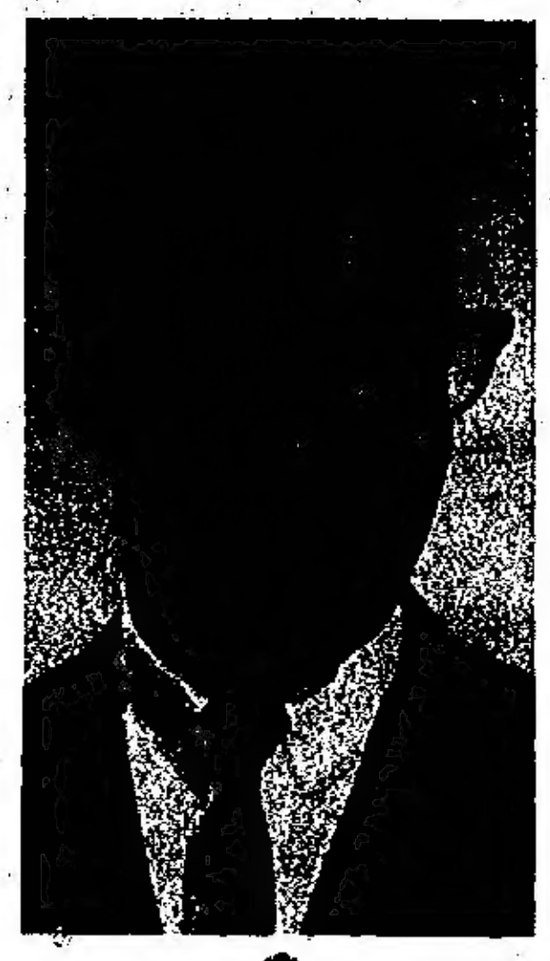
Dr. Edward G. Mendelson, 630 Roselawn Avenue, Toronto, above, son of Mrs. Faye Mendelson, 15 Shallmar Boulevard, and the late Albert Mendelson, graduated from the University of Toronto Medical School with the degree of Doctor of Medicine. He received the Bachelor of Arts degree in 1960. His wife is the former Miss Sheila Waylen, daughter of Mrs. Max Waylen, 21 Mayfair Avenue, and the late Wax Waylen. He is the brother of Mrs. Saul Greenglass, 161 Ava Road; and Mrs. Arnold Unger (Renee), 1442 Lawrence Avenue West.

Stephen Edward Bernstein, right, son of Mr. and Mrs. Joseph Bernstein, 3871 Bathurst Street, Toronto, graduated from the William Lyon Mackenzie Collegiate with eleven firsts, in eleven papers written in Grade XIII with an average of 92 (ninety-two) per cent. He was awarded an Ontario Government Scholarship; the J. W. Billes Admission Scholarship; and the Malcolm Wallace Scholarship. As the winner of the most important entrance scholarship offered by University College, he was selected to represent all scholarship winners in responding to a toast in their honour at the University College Freshman Dinner. He is studying honours Philosophy and Sociology, and will go into Law. He is a graduate of the Associated Hebrew Schools.



Samuel D. Kadaneff, 2217 Barclay Avenue, Montreal, above, is the Grand Chancellor of the Knights of Pythias, Domain of Quebec. Other officers are: Ben Perlman, 1071 Reynald Street, grand vice-chancellor; Jack Shapiro, 3835 Plamondon Street, grand prelate; William Shapiro, 5775 Davies Street, grand secretary; Larry Silverman, 4700 Boerret Street, grand treasurer; Theodore Baker, 1932 Ekers Avenue, grand master at arms; Hyman Costin, 3510 Mountain Street, grand inner guard: Cyril Finestone, 5703 Davies Street, grand outer guard; Samuel Kanter, 6100 Decarie Boulevard; Myer Malcoff, 5220 Rosedale Avenue; Joseph Lazare, 5222 Sarsenc Avenue; grand trustees; Ted Goldberg, 789 Johnson Road; and Cecil A. Lahow, 5718 Wildwood Avenue; grand representatives. Mr. Kadaneff is married to the former Miss Doris Lukofsky. They have a son, and daughter-in-law, Mr. and Mrs. Norman Kadaneff, 6900 Lennox Avenue; a son-in-law, and daughter, Mr. and Mrs. Ronald Brownstein (Gloria), 5469 Edgemore Street; and a grandchild, Cindy Louise Brownstein, aged ten months.

— H. S. Adler



Maurice Novek, 1520 Lajoie Avenue, Montreal, below, was appointed supervisor of all restaurants and food services by the Canadian Corporation for the 1967 World Exhibition in Montreal. Mr. and Mrs. Novek have two sons: Richard, aged fourteen years; and Robert, seven; and a daughter, Helene, eleven. Mr. Novek is the son of the late Mr. and Mrs. Joseph Novek. Mrs. Novek is the former Miss Evelyn Spiegel, daughter of Mr. and Mrs. Harry Spiegel, 680 Dollard Avenue. In World War II, Mr. Novek served with the Canadian Navy in the Supply Branch, overseas, at sea, and in Naval Bases on the Atlantic and Pacific Coasts. During the invasion of Normandy, he was mentioned in dispatches. He was a member of the national executive of the Canadian Restaurant Association; Regional co-ordinator for Quebec; past president of the Montreal Branch; member of its national educational and convention planning committee; is a member of the Province of Quebec Restaurant Association and National Restaurant Association of the United States; formed a Restaurant and Hotel Advisory Committee to the 1967 Exhibition, prior to his appointment; served on the editorial advisory board of Restaurants And Institutions Magazine; is a member of Bnai Brith Mount Royal Lodge; of Adath Israel Synagogue; a governor of the Y.M.-Y.W.H.A.

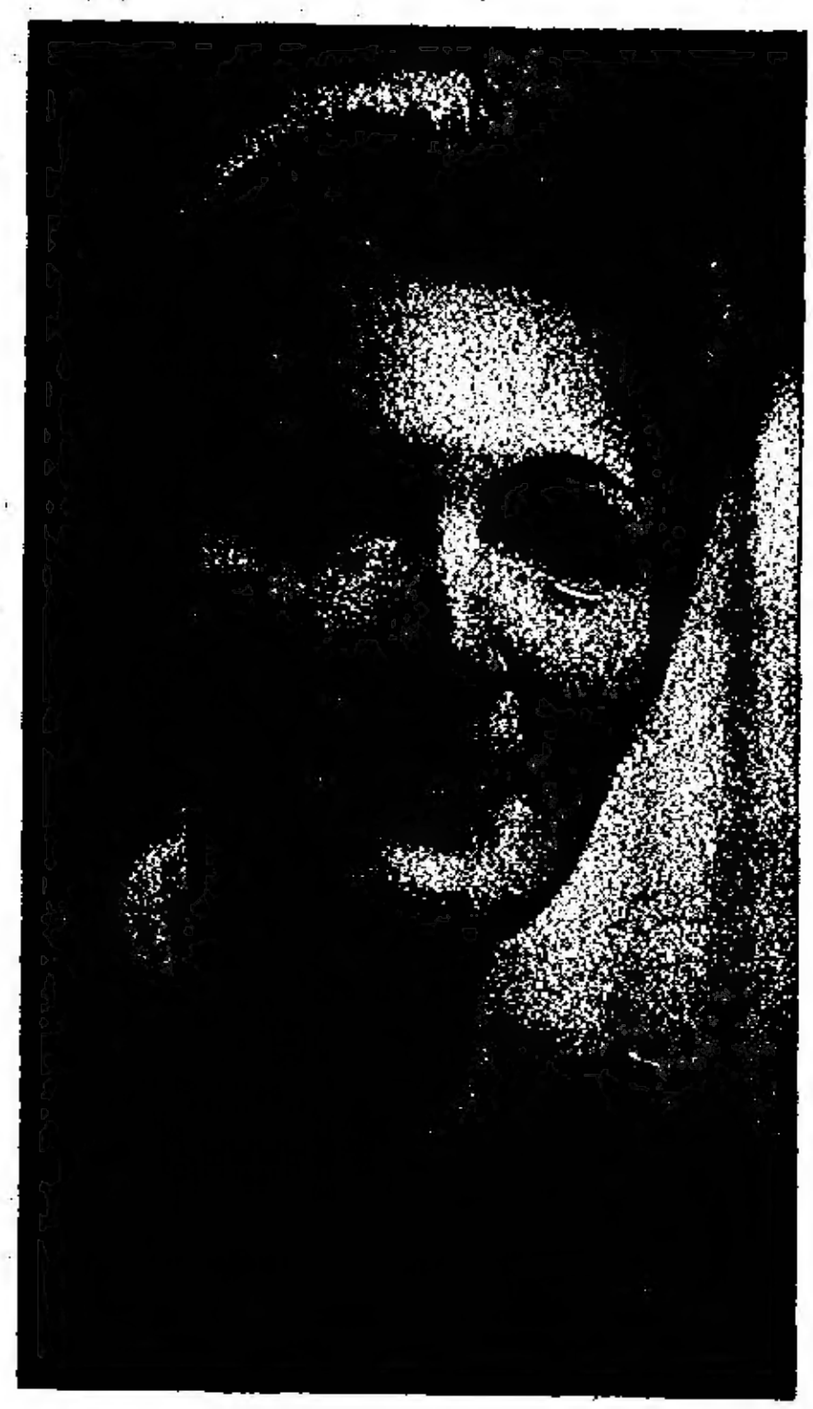
— Drummond Photos

From left to right are: Eugene Stearns, 4800 Beaconsfield Avenue, Montreal, national vice-president of the Technion Society; Alfred N. Miller, 986 Dunsmuir Road, president; Max Rosenstone, 812 Belmont Avenue, vice-president; B. Lou Harris, 1680 Bathurst Street, Toronto, Ont., national president. The group raised funds for the Canada Building of the Department of Chemistry, at Technion City, in Haifa, Israel.

Mrs. Arthur Victor, 18 Forden Avenue, Montreal, right, is chairman of the Angels' Ball, of December 5, at the Queen Elizabeth Hotel. Sponsored by the National Council of Jewish Women of Canada, Montreal Section, the event is under the distinguished patronage of the Prime Minister of Canada and Mrs. Lester B. Pearson; and the Premier of the Province of Quebec and Mrs. Jean Lesage.

Mrs. D. H. Lisser, 18 De Casson Road, Montreal, far left, was chairman of the Ball, following the annual meeting of Temple Emanu-El. Right, are Mr. and Mrs. Robert Claymen, 3033 Sherbrooke Street West, on the committee. Mrs. Claymen is the former Miss Stephanie Stern, daughter of Dr. Harry J. Stern, Rabbi, of Temple Emanu-El, and Mrs. Stern.

— David Bier



— Ashley and Crippen

Neal Edwin, aged thirteen years, at his bar-mitzvah; Marla, aged nearly ten; and Barry Paul, four; right, are the children of Mr. and Mrs. Sidney Reinblatt, 15 Meadowbrook Avenue, Toronto; grandchildren of Mr. and Mrs. Louis Brownstein, 8172 Hirsam Street; and of Mr. and Mrs. Arthur Reinblatt, 3921 La Petrie Street; all of Montreal, Quebec. The photograph was taken at the bar-mitzvah of Neal Edwin.

— Cecil Rice Photographer

Marla Sherry, aged four and one-half years, right; and Wendy Jay, three, below, are the children of Dr. and Mrs. Herbert Ptack, 7 Belsize Road, Montreal; grandchildren of Mr. and Mrs. Leon Brownstein, 3468 Drummond Street; and of Mr. and Mrs. Louis G. Ptack, 2585 Goyer Street.

Miss Carol Peffer, below, daughter of Mr. and Mrs. Joseph Peffer, 4708 Mackenzie Street, Montreal, graduated from McGill University with the Bachelor of Arts degree; was a member of Pre-Medical Society; Blood Drive; and Psychology Club; attends Macdonald College, School for Teachers.

Bradley David, aged five years; Darryl Stephen, twenty-one months; and Michael Allan, three and one-half; above, are the children of Dr. and Mrs. I. Edson, 11 Marthaiare Avenue, Toronto; grandchildren of Mrs. Bobbie Greenspoon, 80 McAllister Road.

— Tanto Liana Studio

Mr. and Mrs. Morris B. Kaufman, 7 Ava Crescent, Toronto, are with their family: seated, left, J. Michael Sigel, 508 Christie Street, a son-in-law, with Mrs. Sigel (Deanna); Mrs. Kaufman; their daughter, Mrs. Schuyler M. Sigel (Lynn), 18 Delevan Avenue; and their son-in-law, Mr. Sigel. Standing are: Mr. Kaufman, with their son, Ira David, aged sixteen years. Mr. and Mrs. Kaufman have a grandson, Anthony Myles, aged one year, the son of Mr. and Mrs. Schuyler M. Sigel. Their sons-in-law, J. Michael Sigel and Schuyler M. Sigel are brothers, the sons of Mr. and Mrs. Charles M. Sigel, 1 Benvenuto Place. Mrs. Kaufman is the former Miss Rose Beary, daughter of Mr. and Mrs. Morris Beary, 1652 Bathurst Street. Mr. Kaufman is the son of Mrs. Rachel Kaufman, 18 Stadacona Drive, and the late David Kaufman. Mr. Kaufman will be honoured at the annual Jewish National Fund Negev Dinner, on December 2, at the Canadiana Room of the Royal York Hotel. He began his communal service thirty years ago after joining the former McCaul Street Synagogue, of which he was president for ten years. He helped in the amalgamation of that congregation, Beth Hamedrash Hagadol, with Goel Tzedec Synagogue, to form Beth Tzedec Synagogue, dedicated in 1955. Mr. Kaufman has held posts in the Synagogue, and was president from 1960 to 1962. He is a founder of the Jewish Theological Society of Canada; and is a member of the Jewish Theological Society of America. He has been campaign chairman, and chairman of the board of governors of Israel Bonds; national chairman of cash collections for Bonds; worked for United Israel Appeal, and the United Jewish Welfare Fund; is an executive member of the Zionist Organization of Canada; and a leader in the Canadian Jewish Congress. He is a member of the board of the Associated Hebrew Schools; and has been a leader in the Jewish Home for the Aged; the Y.M.-Y.W.H.A.; and New Mount Sinai Hospital.

— Ashley & Crippen

Mrs. Robert Adelman, of New York, right, is the former Miss Trudy Viner, daughter of Mr. and Mrs. Harry Viner, 235 Keyworth Street, Ottawa, Ont. Mr. Adelman is the son of Mrs. Samuel Adelman, of New York, and the late Mr. Adelman. Mrs. Adelman is a reporter for the New York World-Telegram and The Sun. She attended Lisgar Collegiate, in Ottawa; and received the Bachelor of Arts degree, and Journalism degree from Carleton University, in Northfield, Minnesota. She belongs to the Newspaper Reporters Association of New York, and the New York Newspaper Women's Club. Mr. Adelman is a free lance photographer, and doctoral candidate. He is a Philosophy student at Columbia University, in New York, where he has lectured. He received the Bachelor of Arts degree in 1951 from Rutgers University, in New Brunswick, N. J., where he was president of the Rutgers Philosophy Society. He is a graduate of Harvard University, in Cambridge, Mass. Mr. Adelman's photographs have appeared in national magazines and on network television. He has received awards for his works which have been exhibited throughout the United States.

— Bradford Bachrach

Michael Alan, aged one and one-half years, left, is the son of Mr. and Mrs. Charles Sherkin, 64 Ridelle Avenue, Toronto. He is the brother of Robert, twelve; Fern, eight; and Kevin, three; grandson of Mr. and Mrs. G. Sherkin, 10 Almonte Avenue; and of Abraham Diamond, 3600 Bathurst Street.

— Horvath Studio

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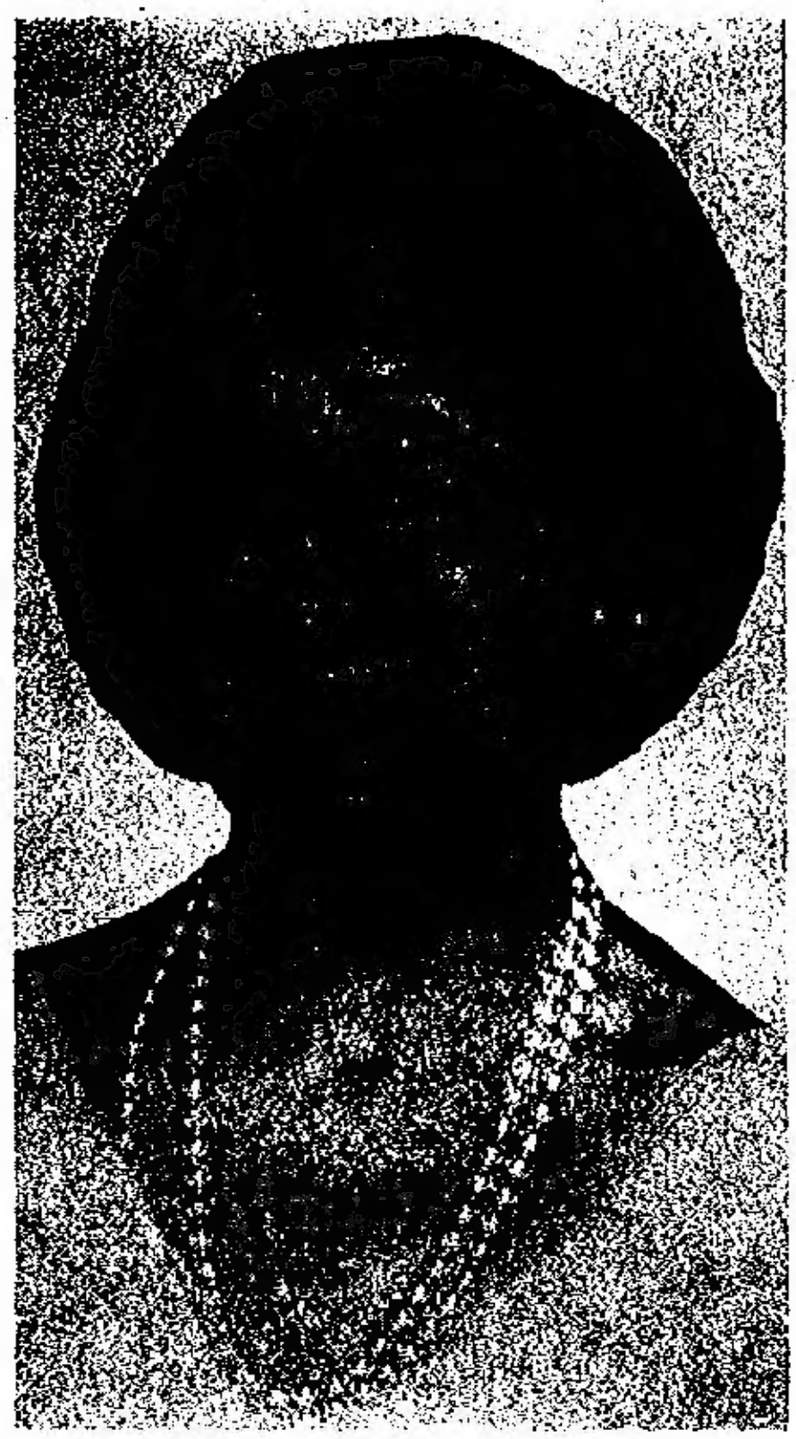
*Trade-mark EMBA MINK BREEDERS ASSOCIATION Hal Reiff

Mrs. Joseph Hopmeyer, 62 Summit Crescent, Montreal, above, is president of the National Council of Jewish Women of Canada, Montreal Section. She is on the advisory committee of the Angels' Ball to take place on December 5, at the Queen Elizabeth Hotel. Mr. and Mrs. Hopmeyer have two sons, Harry, aged nine years; and Ira, six. She is the former Miss Elsa Segal, daughter of Sol Segal, 4879 Mackenzie Street, and the late Mrs. Ida Segal. Mr. Hopmeyer is the son of the late Mr. and Mrs. Harry Hopmeyer.

Mrs. Jacob Elkin, of Montreal, and Fernham, Quebec, was honoured by friends at a dinner at the Windsor Hotel, in Montreal, for fifty years of service to the community. Almost four hundred people were present. Mrs. Elkin has a son, and daughter-in-law, Mr. and Mrs. F. Victor Elkin, 230 Kensington Avenue, Montreal; a daughter, Mrs. Beatrice Elkin Reese, of La Jolla, Cal.; a son-in-law, and daughter, Commander D. E. Forbess, United States Navy, and Mrs. Forbess (Sonya), of Longmeadow, Mass.; and is the mother of the late Brahm A. Elkin. Her grandchildren are: Jacob J.; Douglas V.; and Brahm A. Elkin; and Mrs. Stephen Lipper (Irene); the children of Mr. and Mrs. F. Victor Elkin; Gary Elkin Newell, the son of Mrs. Reese; and Shelley Ruth, and John David Forbess; and a great-grandson, Gregory Wolff Lipper. At the dinner, Mr. and Mrs. Samuel Bronfman, O.B.E., were chairmen. Dr. Ellen Ballon Bullock read a script written by Mrs. Alvin J. Bronstein, which told of the work Mrs. Elkin has done. She helped to found the Federation of Jewish Philanthropies; became president when the Welcome Club for Girls became the Y. W. H. A.; formed the Montreal Section of the National Council of Jewish Women; is a governor of the Hospital of Hope, and of the Jewish General Hospital; assists at campaign time the Women's Auxiliary of the Reddy Memorial Hospital; and has worked for fund campaigns of the Royal Victoria, Montreal General, and St. Justine Hospitals; and assisted the Jewish Laurentian Fresh Air Camp for mothers and children. Mrs. Elkin is a life member of the Montreal Museum of Fine Arts; helped to form the Montreal Branch of the National Ballet; is actively interested in Les Amis de L'Art; was a founder of the ladies' committee of the Montreal Symphony Orchestra; and is a member of the honorary committee. Mrs. Elkin is interested in Les Jeunesses Musicales, the Montreal Opera Guild, the Sarah Fischer Concerts, and the Concert Society of the Jewish People's Schools. She has been associated with the Montreal Festivals, Jewish Music Council, the Pro Musica Society, and the Friends of Canadian Music.



— Drummond Photos

Mrs. Harold Ellman, of Bronx, N. Y., below, is the former Miss Helen Smordin, daughter of Mr. and Mrs. Allan Smordin, 4634 Dupuis Avenue, Montreal. Mr. Ellman is the son of Mr. and Mrs. Adolphe Ellman, of Bronx.

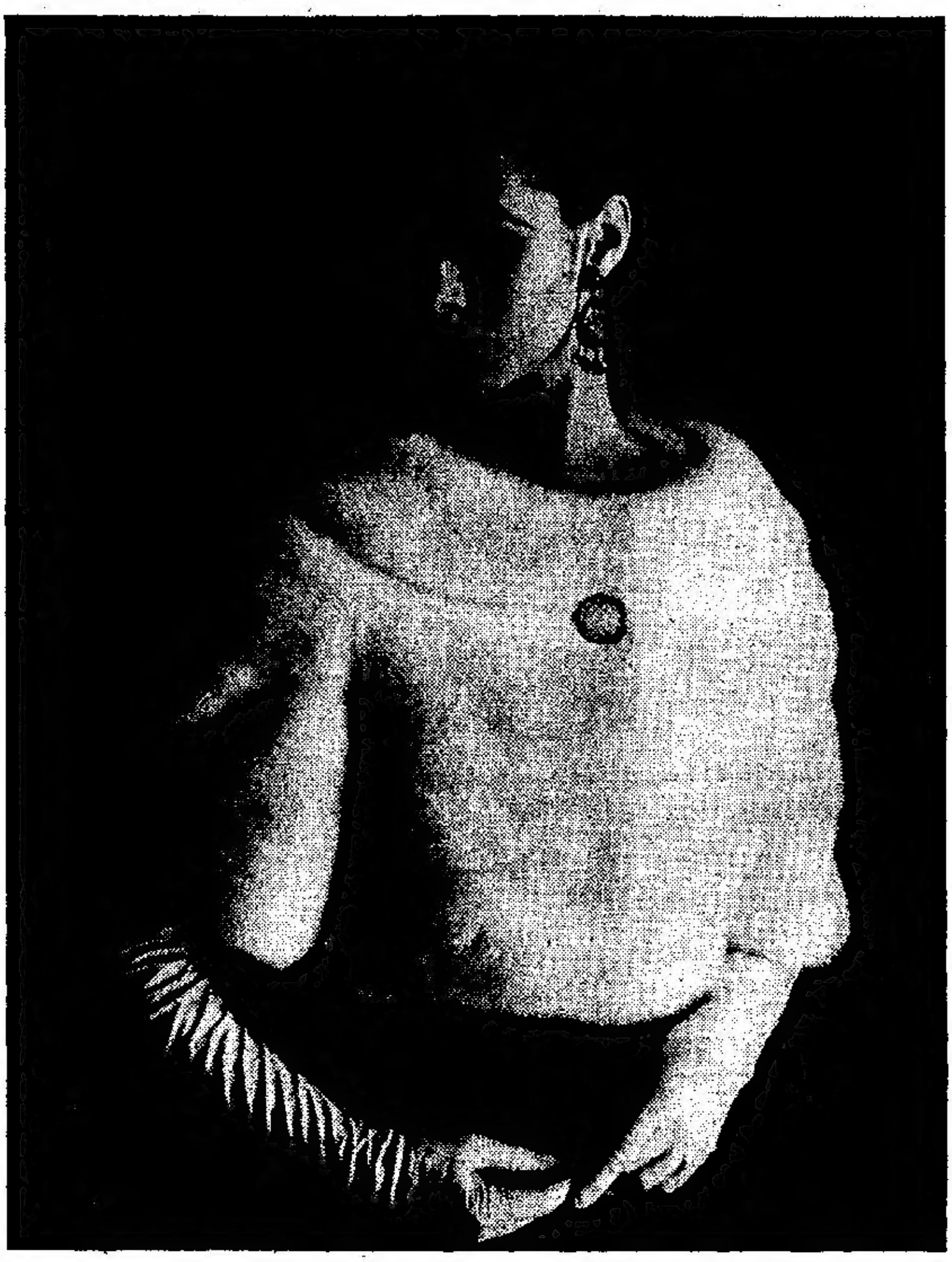
— Part's Photo Studio

Mrs. Marten Krastell, 849 Sheppard Avenue West, Toronto, is the former Miss Marcia Stone, daughter of Mr. and Mrs. Jerome Stone, 849 Sheppard Avenue West. Mr. Krastell is the son of Mr. and Mrs. Bernard Krastell, 15 Vinci Crescent.

— Famous Studio

Mrs. M. Segal, 4350 Bathurst Street, Toronto, below, is the former Miss Marlene Silverberg, daughter of Mr. and Mrs. Samuel Silverberg, 74 Palm Drive. Mr. Segal is the son of Mr. and Mrs. Jack Segal, of Winnipeg, Man.

— Horvath Photography



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Mrs. Ralph H. Ordower, 3433 Ridgewood Avenue, Montreal, left, is the former Miss Ayala Frenkel, daughter of Mrs. Relia Frenkel, 4704 Dornal Avenue, and the late Ernest Frenkel. Mr. Ordower is the son of Mrs. Ida Ordower, 2350 Bedford Road, and the late Wolfe Ordower.
— Coronet Photo

Mrs. Robert Cummings, 21 Aberdeen Avenue, Montreal, above, is chairman for the Patrons' reception, which will be held prior to the Angels' Ball, on December 5, at the Queen Elizabeth Hotel. Proceeds from Patrons will benefit Council's Golden Age Project, which is supported jointly with the Federation of Jewish Community Services. The Ball is sponsored by the National Council of Jewish Women of Canada, Montreal Section.
— Ashley and Crippen

Mrs. Louis Firestone, 166 Wexford Crescent, Montreal, below, is Ball secretary for the Angels' Ball, on December 5, at the Queen Elizabeth Hotel, sponsored by the National Council of Jewish Women of Canada, Montreal Section.

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Mrs. Fred Nelsen, 7905 Querbes Avenue, Montreal, left, is the former Miss Shirley Rita Miller, daughter of Mr. and Mrs. Julius Miller, 8151 Bloomfield Avenue. Mr. Nelsen is the son, of Mr. and Mrs. Michael Nelsen, 110 Lyon Avenue, Toronto, Ont. Mrs. Nelsen is the granddaughter of Mr. and Mrs. Samuel E. Ross, 5707 Westminster Avenue; and of Mrs. Mary Miller, 7835 Birnam Street.
— Perl's Photo Studio

Mrs. Steven Mintz, 6800 Cote St. Luc Road, Montreal, right is the former Miss Sandra Lann, daughter of Mr. and Mrs. Morris Lann, 4873 Plamondon Street. Mr. Mintz is the son of Mr. and Mrs. Kopel Mintz, 835 Stuart Avenue.
— Drummond Photos

Dr. Phyllis Gloria Sax Burk, above, left; and her husband, Dr. Ephraim David Burk, above, 3635 Ridgewood Avenue, Montreal, are pictured with her brother, Dr. Robert Eugene Sax, left. She and her brother are the children of Mr. and Mrs. Morris M. Sax (Rzezak), 630 Vesta Drive, Toronto, formerly of Timmins, Ont.; and they have a brother, Jacob Joseph Sax. They are the grandchildren of the late Mr. and Mrs. Jacob Joseph Dorfman; and of the late Mr. and Mrs. Usher Aushel Sax. Dr. Burk is the son of Mr. and Mrs. Manuel Burk, of Windsor, Ont., brother of Jacob Joseph Burk, and Miss Gail Burk; grandson of Lulker Berak, 210 Bellwoods Avenue, Toronto. He graduated from the University of Western Ontario, Faculty of Medicine, in 1963; interned at Toronto General Hospital, is a resident at Montreal General Hospital, and will continue in psychiatry. Dr. Phyllis Gloria Sax Burk graduated from the University of Western Ontario, Faculty of Medicine; is interning at the Montreal General Hospital; and will continue in psychiatry. Dr. Robert Eugene Sax graduated from the University of Western Ontario in 1963; interned at Toronto East General Hospital; is a resident surgeon at St. Vincent's Hospital, in Bridgeport, Conn.; and will continue in surgery.

Mrs. Arnold Bobkin, 50 Meadowbrook Road, Toronto, above, is the former Miss Rochelle London, daughter of Mr. and Mrs. Michael London, 1828 Bathurst Street. Mr. Bobkin is the son of Mr. and Mrs. Ossie Bobkin, 327 Richview Avenue.

— Ben Adler

Mrs. Stephen Cecil Fleming, 575 Glengarry Street, Montreal, right, is the former Miss Peggy Kostove, daughter of Mr. and Mrs. Louis Kostove, 2257 Martha Street. Mr. Fleming is the son of Mr. and Mrs. Abraham Fleming, 581 Gresvenor Avenue.

— H. S. Adler

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Mrs. Steven Miller, of Portland, Oregon, right, was Miss Michelle Carniel, daughter of Mr. and Mrs. Francois Carniel, 2757 Ekers Avenue. Dr. Miller is the son of Mrs. Mina Miller, of Montreal, and the late John Miller.

Mrs. Arthur Michael Gerin, left, of Brighton, Mass., is the former Miss Thelma Tabenstein, daughter of Mr. and Mrs. Saul Tabenstein, 2181 Beaudet Place, Montreal. Mr. Gerin is the son of Mr. and Mrs. Morris Gerin, of Boston, Mass.

— Perl's Studio

Seymour Miskkin, son of Mr. and Mrs. John Miskkin, 6200 Clanranald Avenue, Montreal, a fourth year medical student, at McGill University, was awarded the Smith Kline and French Foreign Fellowship to spend ten weeks in Israel this past summer, to do medical work among the new immigrants, and Arab minorities. He is the winner of the Mr. and Mrs. J. A. Bezner Prize for the highest aggregate standing in the class of third year medicine; and was awarded the Frederick Smith Memorial Scholarship.

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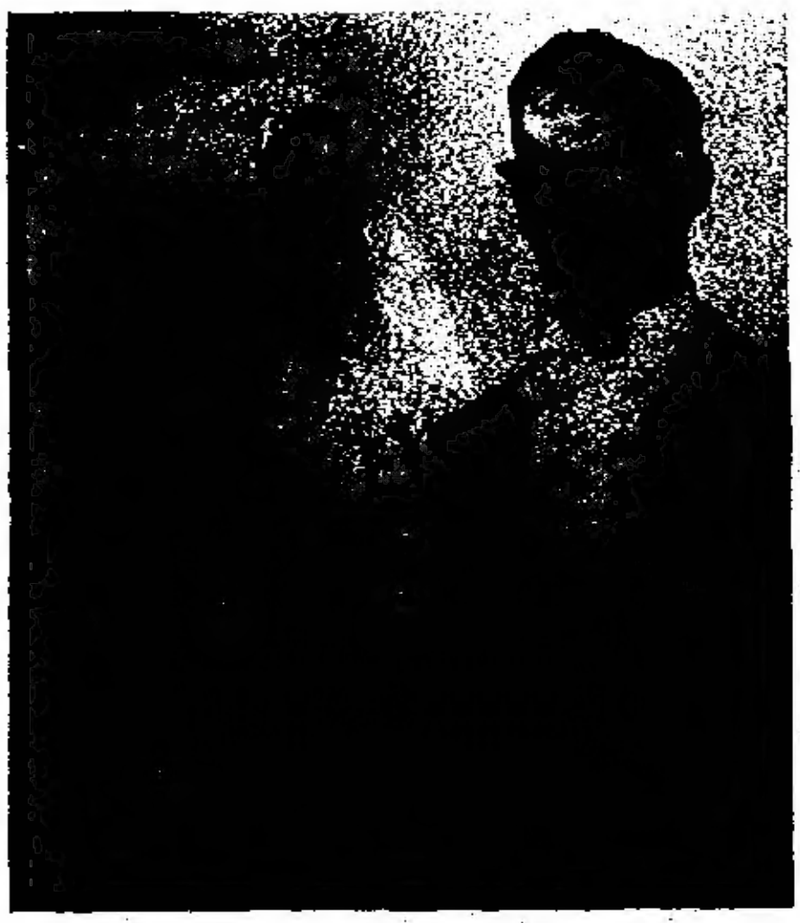
Mrs. Benjamin Luxenberg, 72 Old Forest Hill Road, Toronto, is president of the Toronto Symphony Orchestra Women's Committee. Other officers are: Mesdames Donald G. Ross, W. D. Heintzman, and Arnot Perrett, vice-presidents; Mrs. Robin C. Coulter, and Mrs. E. M. Saunders, secretaries; and Mrs. W. B. Orfred, treasurer. Mrs. Luxenberg is the former Miss Gweneth Freiman, daughter of the late Mr. and Mrs. A. J. Freiman, of Ottawa. Her father was president of the Zionist Organization of Canada.

Mrs. Barry Friedman, 3555 Cote des Neiges Road, Montreal, left, is the former Miss Mona Sigler, daughter of Mr. and Mrs. William Sigler, 5660 Westluke Street. Mr. Friedman is the son of Mr. and Mrs. Robert Friedman, 4300 Western Avenue.

— M. Friedman

Mrs. Alan Spiro, 7362 Ostell Crescent, Montreal, left, with Mrs. Lawrence Finkelstein, 42 Lyncroft Road, are chairmen of special gifts for the Angels' Ball, on December 5, at the Queen Elizabeth Hotel, sponsored by the National Council of Jewish Women of Canada, Montreal Section.



Mrs. Aryeh Samuel Routtenberg, of Ann Arbor, Michigan, is the former Miss Ellen Judith Eidinger, daughter of Dr. and Mrs. Samuel L. Eidinger, 30 Oakland Avenue, Montreal. Mr. Routtenberg is the son of Dr. Max J. Routtenberg, Rabbi, and Mrs. Routtenberg, of Rockville Center, Long Island, N. Y., where Dr. Routtenberg, formerly of Montreal, is Rabbi of Temple Emil Shalom; and is also president of the Rabbinical Assembly of America. Miss Eidinger is a graduate of McGill University Faculty of Arts. Mr. Routtenberg is a graduate of McGill University; received the Master of Arts degree at Northwestern University, at Evanston, Illinois; and is now completing his doctorate in Psychology, at the University of Michigan.

— Drummond Photos

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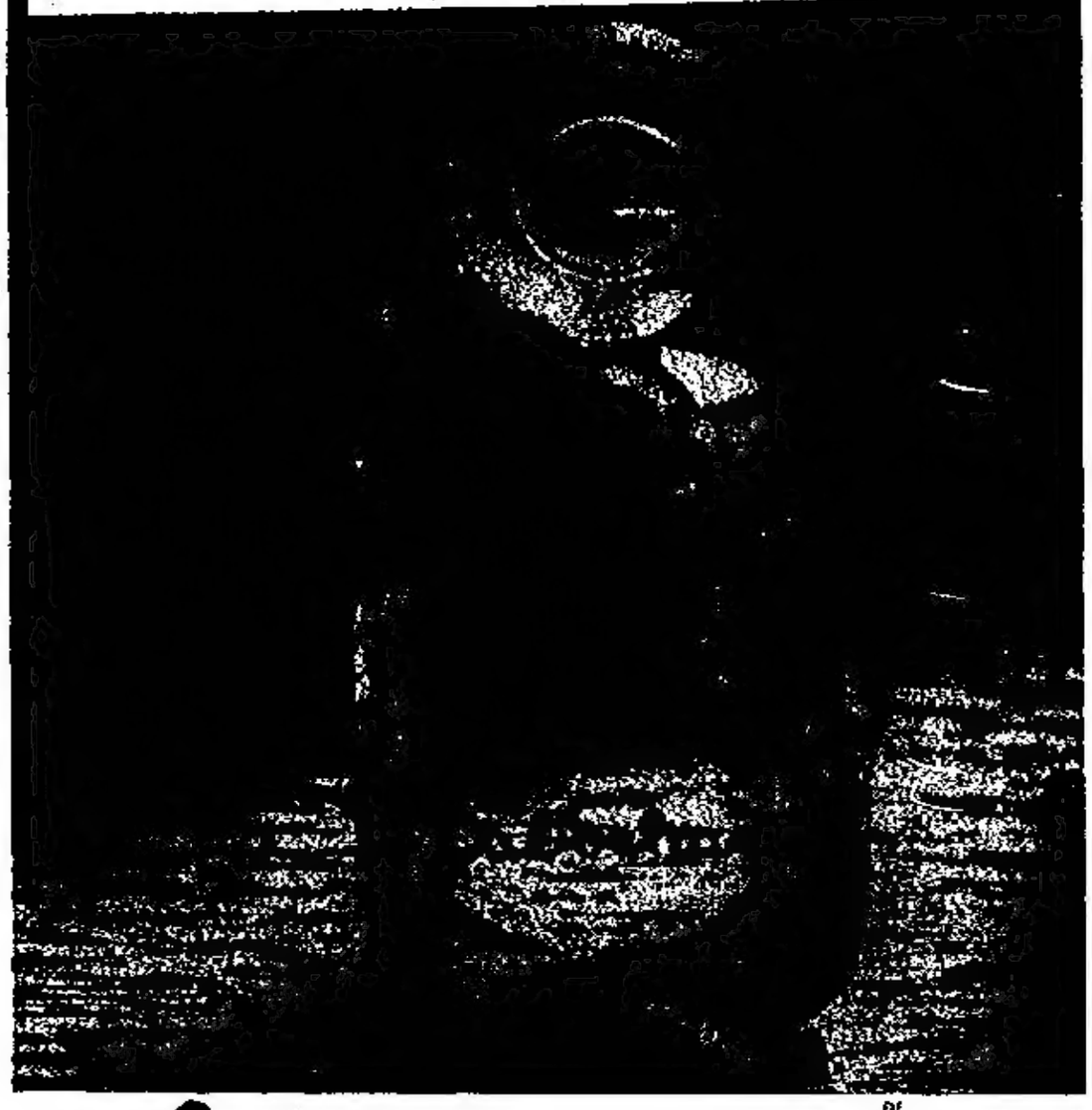

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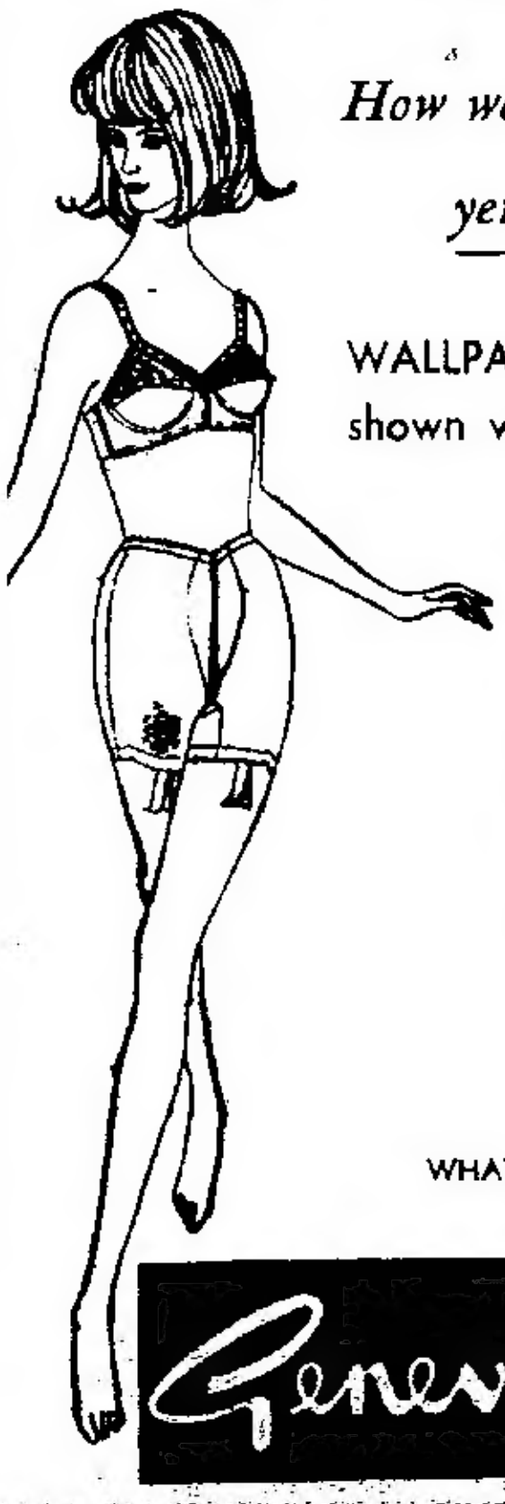
Three generations: At the back, from the left: Dr. Robert Volpe, 10 Ahinger Crescent, Toronto; his parents, Dr. and Mrs. Aaron G. Volpe, 503 Markham Street; and their daughter, Mrs. Philip G. Klotz, 99 Old Colony Road; and Dr. Philip G. Klotz. In the centre are: Mrs. Robert Volpe, holding their daughter, Rose Ellen; Edward, and Peter Volpe; and James Michael Klotz; and in front, Catherine Volpe; and Robert Klotz; Elizabeth Ann Volpe, and Lawrence Klotz. The youngest grandson, John Klotz, aged two years, was not present when the photograph was taken.
— Willy Lobel



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Mrs. Michael Golberg, of Cambridge, Mass., right, is the former Miss Gloria Rosenzweig, daughter of Mr. and Mrs. Moe Rosenzweig, 6830 Somerled Avenue, Montreal. Mr. Golberg is the son of Mr. and Mrs. Issie Golberg, 5400 Montclair Avenue. Mr. Golberg is the grandson of Mrs. A. Siegel, 5601 Beaumaster Place. Mr. Golberg is working for the Ph.D. degree in Mathematics, at the Massachusetts Institute of Technology, in Cambridge, Mass. He is the godson of the late George William Cohen, founder-publisher of the Canadian Jewish Review of Montreal and Toronto.
— H. S. Adler

Mrs. Lawrence J. Cass, of New York, left, is the former Miss Donna Vicky Ptack, daughter of Mr. and Mrs. Louis G. Ptack, 2585 Goyer Street, Montreal. Dr. Cass is the son of Mr. and Mrs. Harry Cass, 539 St. Clements Avenue, Toronto, Ont.

— Drummond Photos

Mrs. Barry Salsberg, 700 Ontario Street, Toronto, right, is the former Miss Edith Gruber, daughter of Leon Gruber, 1 Longwood Drive, and the late Mrs. Frances Gruber. Mr. Salsberg is the son of Mr. and Mrs. Samuel Salsberg, 359 Lonsdale Road.

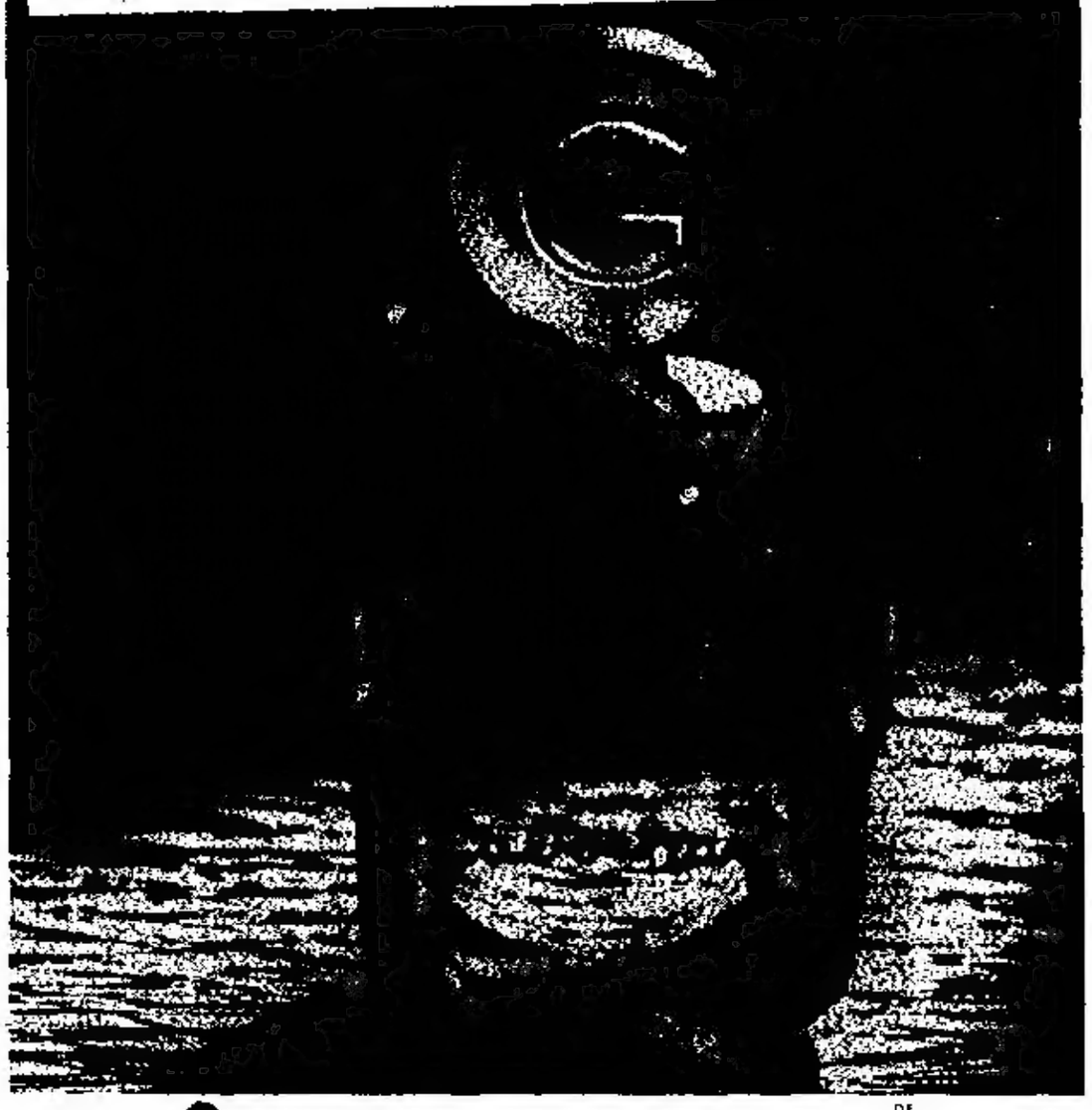
— Famous Studio

Mrs. Harry Eichler, 2130 Scott Street, Montreal, left, is the former Miss Eleanor Spear, daughter of Mr. and Mrs. Sydney Spear, 1757 Hartenstein Street. Mr. Eichler is the son of Mr. and Mrs. Markus Eichler, 6762 Clanranald Avenue.

— Perl's Photo Studio

Dear Bernice, *Montreal*

You'll never imagine how often I'm asked what I'm wearing. Am I letting the secret out by telling them Cabochard is at Holt Renfrew, Eaton's, Morgan's, Simpson's, Ogilvy's, Hudson's Bay, Woodwards, etc., etc.? P.S. Thanks for the bath oil, and I love Cabochard's new dusting powder and soap. *Love, Claire*



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Mr. and Mrs. Morris M. Frankel, 22 Shallmar Boulevard, Toronto, celebrated their golden wedding anniversary, surrounded by their family; their son-in-law, and daughter, Mr. and Mrs. Murray Pezim (Bernice), 37 Stormont Avenue; their son and daughter-in-law, Mr. and Mrs. Samuel Frankel, 11 Warwick Avenue; Mr. and Mrs. Jack Kirk, 75 Tavistock Road, their son-in-law, and daughter; and Mr. and Mrs. Seymour Frankel, 33 Prince Charles Drive, their son, and daughter-in-law; and Nancy Elise and Michael Elliott Pezim; Patti Jo-Ann, and Charles Michael Kirk; and Mark Lorne, son of Mr. and Mrs. Seymour Frankel. In front, are Cheryl-Ann Pezim; and Lois-Dianne, and Elizabeth Rose, daughters of Mr. and Mrs. Samuel Frankel. They have another grandson, Eric Michael, son of Mr. and Mrs. Seymour Frankel. Mrs. Frankel was formerly Miss Jennie Switzer. Mr. and Mrs. Frankel have been active members of Adath Israel Synagogue, since it originated in 1910.

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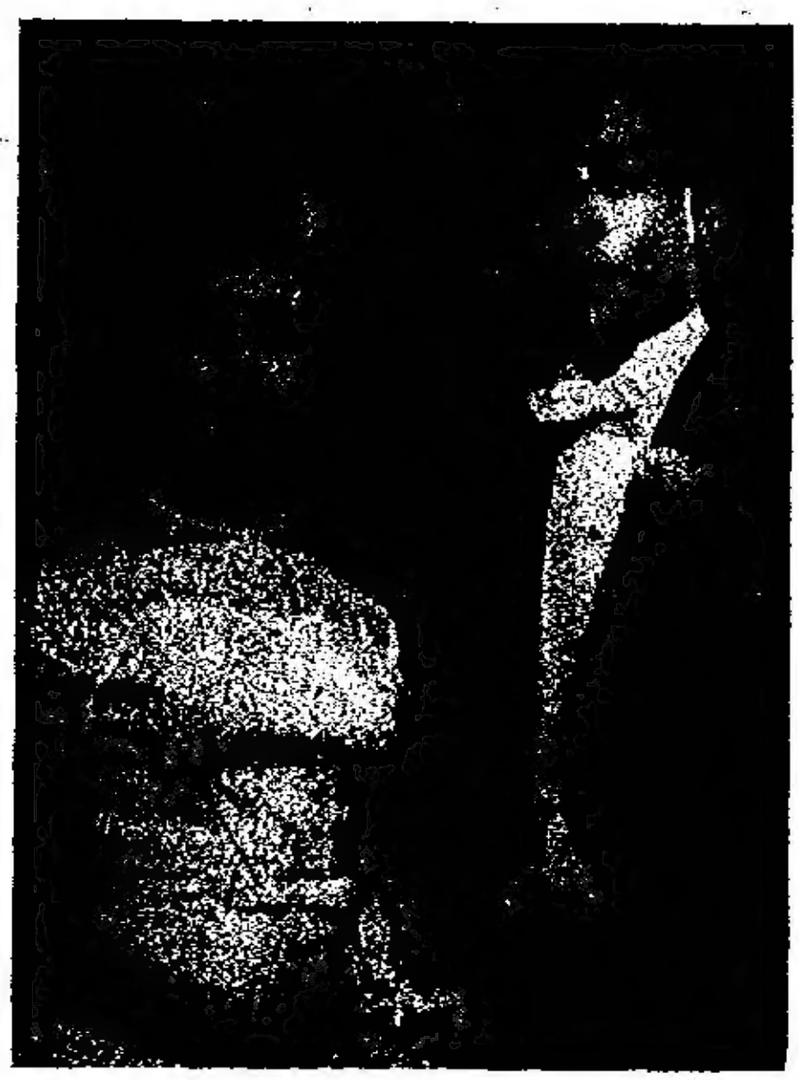
Mrs. Jack Necker, 1442 Lawrence Avenue West, Toronto, left, was Miss Nancy Rosenblatt, daughter of Mr. and Mrs. Samuel Rosenblatt, 102 Ridge Hill Drive. Mr. Necker is the son of Mrs. Sally Necker, 3894 Bathurst Street, and the late Harry Necker.
— Horvath Photography



Mrs. Louis Apfeld, 6920 Lemieux Street, Montreal, right, is the former Miss Dorothy Bezreary, daughter of Mr. and Mrs. Louis Bezreary, 8614 Birnam Street. Mr. Apfeld is the son of the late Mr. and Mrs. Abraham Apfeld.
— H. S. Adler

Mr. and Mrs. Morris Tarnofsky, 5460 Walkley Avenue, Montreal, left, celebrated their fiftieth wedding anniversary. They have a son and daughter-in-law, Mr. and Mrs. Ben Tarnofsky, 6017 Birnam Avenue; and three sons-in-law, and daughters: Mr. and Mrs. Manny Finkelstein (Katie), 2380 Decelles Street; Mr. and Mrs. Joseph Greenstone (Sylvia), 1480 Berkeley Crescent; and Mr. and Mrs. Morris Litchitz (Eva), of Hamilton, Ont.; and ten grandchildren, Judy, and Norma Tarnofsky; Susan, and Brenda Finkelstein; Sharon and Barbara Greenstone; and Bernard, Janice, Shelley, and Frances Litchitz. Mrs. Tarnofsky is the former Miss Ida Taub; and has a sister, Mrs. S. Snider (Goldie), 79 Eastdale Road, Toronto; and a brother, William Taub, of Buffalo, N.Y. Mr. Tarnofsky has three sisters: Mrs. Abe Malinsky (Feige), 1 Marquette Street; Mrs. Jacob Lerner (Goldie), 17 Marquette Street; and Mrs. Jack Saltzer (Katie), 218 Orma Boulevard; all of Toronto.
— Drummond Photos

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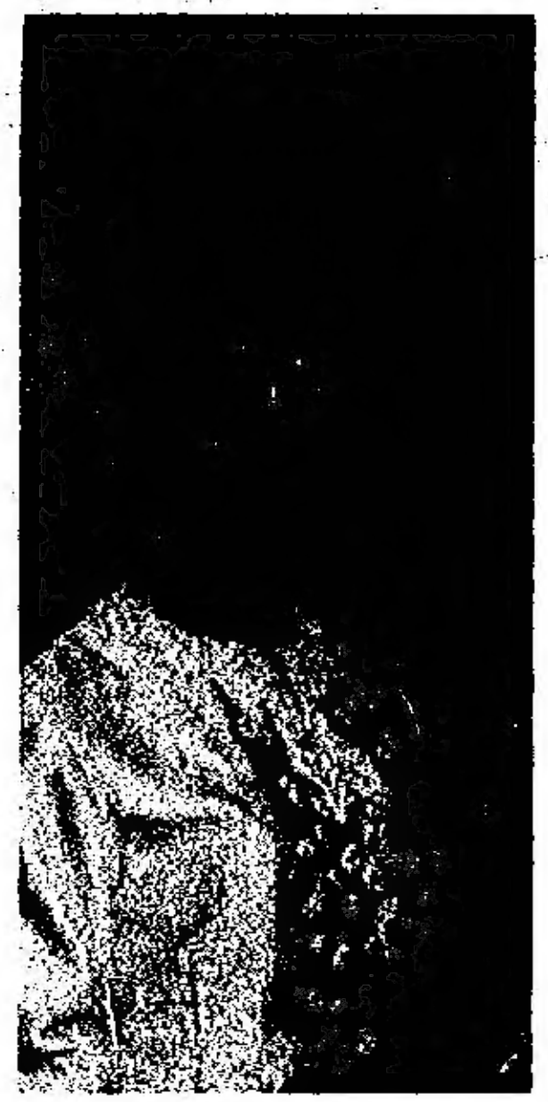
Mrs. Arthur Offenheim, 3930 Bathurst Street, Toronto, above, is the former Miss Carol Sherkin, daughter of Mr. and Mrs. Samuel Sherkin, 26 Touraine Avenue. Mr. Offenheim is the son of Mr. and Mrs. Charles Offenheim, 153 Fairholme Avenue.

— Horvath Photography

Mrs. Lawrence Feldman, 5950 Bathurst Street, Toronto, below, is the former Miss Marilyn Haber, daughter of Mr. and Mrs. Irvine Haber, 11 Fleetwell Court. Mr. Feldman is the son of Mrs. Ann Kruger, 419 Lawrence Avenue West.

— Horvath Photography



Mrs. Mel Himel, 2121 Bathurst Street, Toronto, above, is the former Miss Arlene Pearl, daughter of Mr. and Mrs. Irving Pearl, 37 Menin Road. Mr. Himel is the son of Mr. and Mrs. Howard Himel, 12 Ardmore Road.

— Horvath Photography

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Mrs. Melvyn Tennenbaum, of Los Angeles, Calif., above, is the former Miss Myra Sirota, daughter of Mrs. Frances Flegal, 4961 Dorval Avenue, Montreal. Mr. Tennenbaum is the son of Mr. and Mrs. Alec Tennenbaum, of Los Angeles. Mr. Tennenbaum is in the first year of Law School, at the University of Southern California, in Los Angeles.

— Hy Walt

Chairmen of the Angels' Ball, on December 8, at the Queen Elizabeth Hotel, sponsored by the National Council of Jewish Women of Canada, Montreal Section, are, from left to right: Mrs. Joel A. Plasky, 4597 Oxford Avenue; reception committee; Mrs. Montroy Cohen, 4580 Stanley Weir Street; and Mrs. Max Kaufman, 574 Claremont Avenue; Ball secretaries.

Mrs. Edward Pollock, 5950 Bathurst Street, Toronto, above, is the former Miss Linda Eisen, daughter of Mr. and Mrs. Isadore Eisen, 100 Brookview Drive. Mr. Pollock is the son of Mr. and Mrs. Jack Pollock, 15 Shalimar Boulevard.
— Famous Studio

Miss Liane Plaw, daughter of Mr. and Mrs. Robert Plaw, 536 Roslyn Avenue, Montreal, left, has been granted an eight hundred dollar scholarship from the Protestant School Board of Greater Montreal which gives scholarships to graduates of local high schools; and those who have attained University degrees and are now attending the Institute of Education at McGill University or at Bishop's University. Miss Plaw is a graduate of Westmount High School; and received the Bachelor of Arts degree from McGill University, majoring in Psychology, and Sociology. She is continuing her studies at MacDonald College, School for Teachers.

Mrs. Michael Lewis Axel, of Kew Gardens, N. Y., right, is the former Miss Barbara Sheila Polansky, daughter of Mr. and Mrs. Nat Polansky, 1400 Pine Avenue West, Montreal. Mr. Axel is the son of Mr. and Mrs. Benjamin Axel, of Kew Gardens.
— Drummond Photos

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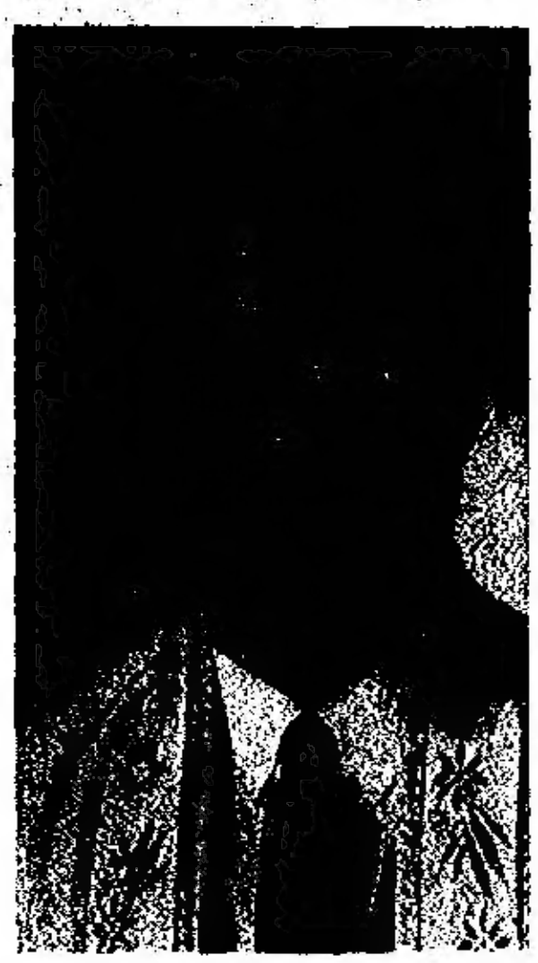


— Perl's Photo Studio

Mark Aaron, aged thirteen years, left, is the son of Mr. and Mrs. Irving H. Worsoff, 3754 Kent Avenue, Montreal; brother of Miss Pauline Worsoff; grandson of Mr. and Mrs. Jack Perlman, 4610 Plamondon Street; and of Samuel Worsoff, 5235 Hingston Avenue, and the late Mrs. Rachel Worsoff.

Joel, and his twin brother, Jeffrey, aged thirteen years, above, are the sons of Mr. and Mrs. Fred Serchuk, 4576 Old Orchard Avenue, Montreal; brothers of Charles Serchuk; grandsons of the late Mr. and Mrs. Charles Serchuk, of Quebec City, Quebec; and of the late Mr. and Mrs. Isaac Rosenzveig, of Montreal.

— Elite Photo Studio

Yair, aged thirteen years, above, is the son of Mr. and Mrs. David Walzer, 4790 Bourchette Street, Montreal; grandson of the late Rabbi and Mrs. Moishe Zweig, of Belgium; and of I. Walzer, of Israel, and the late Mrs. Walzer.

— M. Friedman

Lesley, aged thirteen years, below, is the son of Mr. and Mrs. Jack Tenenbaum, 152 Brighton Avenue, Toronto; brother of Elaine, aged ten years.

— I. Stoppel

Barry, aged thirteen years, above, is the son of Mr. and Mrs. Victor Bender, 10 Josephine Road, Toronto; brother of Alan, aged eighteen years; and of Beverley, eleven.

— St. Clair Photography

Mark Kenneth, aged thirteen years, above, is the son of Mr. and Mrs. Norman Rochwerg, 10 Pennahill Road, Toronto; brother of Harvey; and Cecil Rochwerg, 8 Kingsbridge Court; grandson of Jacob Barbakoff, of Toronto.

— Famous Studio

Gary Jacob, aged thirteen years, below, is the son of John Wilton, 64 Pine Avenue, Toronto, and the late Mrs. Heddy Wilton; brother of Judith Esther, aged ten and one-half years.

— Famous Studio

Zalki, aged thirteen years, below, is the son of Mr. and Mrs. Harry Press, 8 Wendy Crescent, Toronto; brother of Saul, sixteen; grandson of Mrs. Fanny Press, 8 Wendy Crescent.

— Rainbow Camera

Steven, aged thirteen years, is the son of Mr. and Mrs. Irving Shisman, 27 Lynn Haven Road, Toronto; brother of Jack Shisman, seventeen; grandson of Mr. and Mrs. Max Pelchovitz, 443 Manning Avenue; and of the late Mr. and Mrs. Jack Shisman.

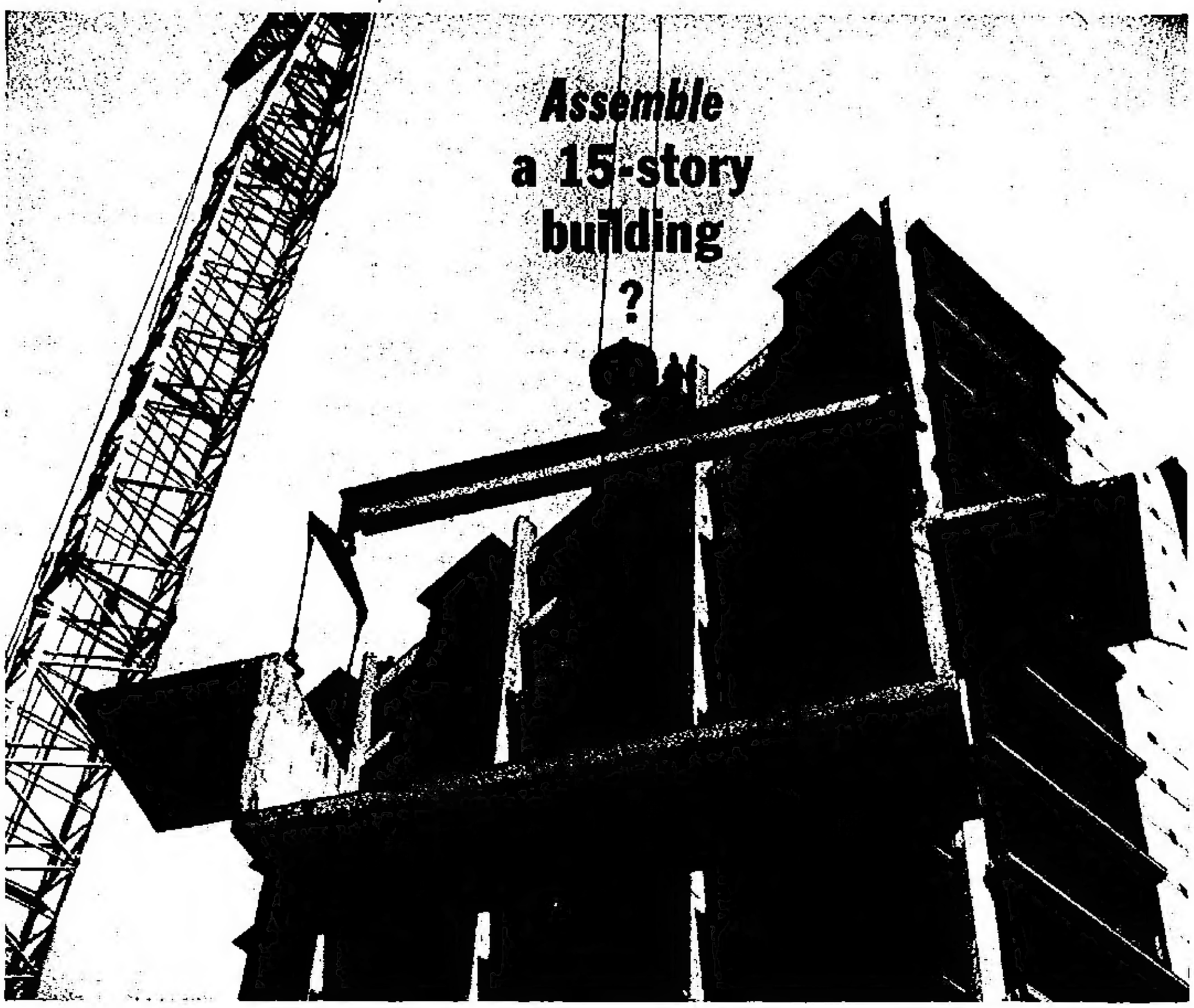
— Famous Studio

Lester, aged thirteen years, above, is the son of Mr. and Mrs. Samuel Nudelman, 5422 Mountain Sights Avenue, Montreal.

— David's Photo Studio

Ronald, aged thirteen years, below, is the son of Mr. and Mrs. Meyer Kobric, 3581 Mackenzie Street; brother of Marvin Kobric, seventeen; grandson of the late Mr. and Mrs. Israel Kogut; and of the late Mr. and Mrs. Moishe Kobric; all of Poland.

— Perl's Photo Studio



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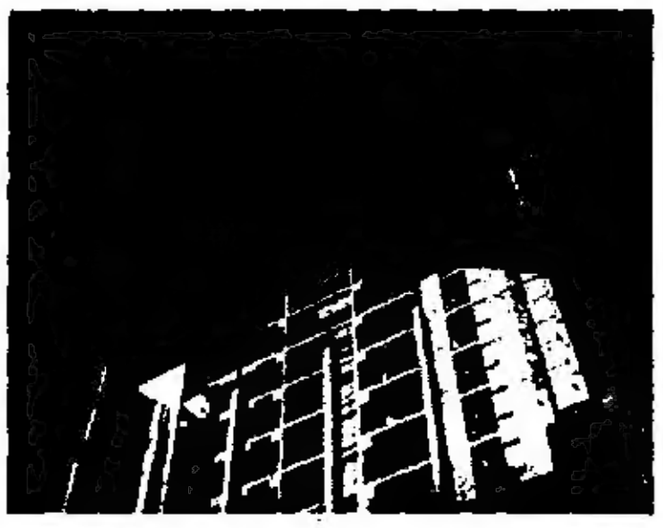

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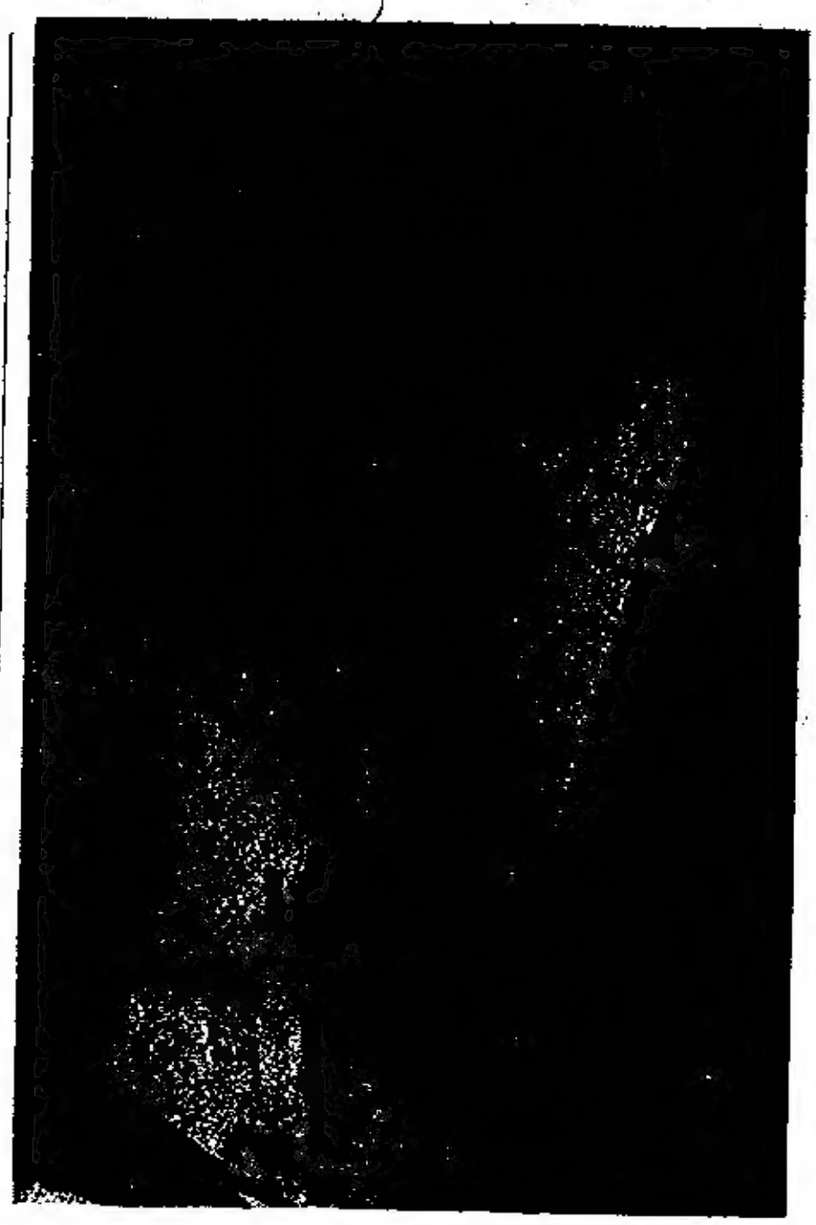

Mrs. Jerald Rubin, of Pittsburgh, Pa., left, is the former Miss Barbara Ann Yates, daughter of Mr. and Mrs. Max Yates, 4850 Circle Road, Montreal. Mr. Rubin is the son of Mr. and Mrs. David Rubin, of West Orange, N.J. — Drummond Photos

Dr. Barrington Norton Fine, below, son of Harold Fine, 20 Old Park Road, Toronto, and the late Mrs. Doris Fine, graduated from the University of Toronto Medical School, with the Doctor of Medicine degree. He was on the Faculty of Medicine tennis and squash teams. He received the Bachelor of Arts degree in 1959; and the Master of Business Administration degree in 1961. Dr. Fine was an assistant at the University of Toronto School of Business Administration in 1961. He is the brother of Jerome Fine, and Judith, aged fifteen years; grandson of Mrs. Jenny Fine, 20 Old Park Road, and the late Albert Fine; and of the late Mr. and Mrs. Harry Cherofsky. Dr. Fine will spend the next year travelling in Europe.

Calvin Avertick, below, son of Mr. and Mrs. Ruby Avertick, 638 Champagneur Avenue, Montreal, graduated from McGill University, Faculty of Electrical Engineering. He was president of the Mathematical Society; chairman of the Engineering Undergraduate Society special studies committee; Science Council; Electrical Club Plumber's Ball Display; E.U.S. Publicity committee; and Blood Drive.

Barry Ralph Skolnick, of Rochester, N.Y., right, formerly of Montreal, son of Mr. and Mrs. Joseph Skolnick, 2032 Venard Avenue, Montreal, graduated from McGill University with the Bachelor of Mechanical Engineering degree. He was secretary-treasurer of the Engineering Undergraduate Society; treasurer of the Mechanical Club; Class secretary-treasurer; chairman of the Blood Drive; member of Sigma Alpha Mu Fraternity. He is the brother of Lawrence Skolnick, 4900 Bathurst Street, Toronto; and of Harlet, aged fourteen years. He is married to the former Miss Reva Rosenthal, daughter of Mrs. Anne Rosenthal, of Brooklyn, N.Y., and the late Irving Rosenthal. She is a graduate of New York State University, Plattsburg College of Education, with the Bachelor of Science degree.

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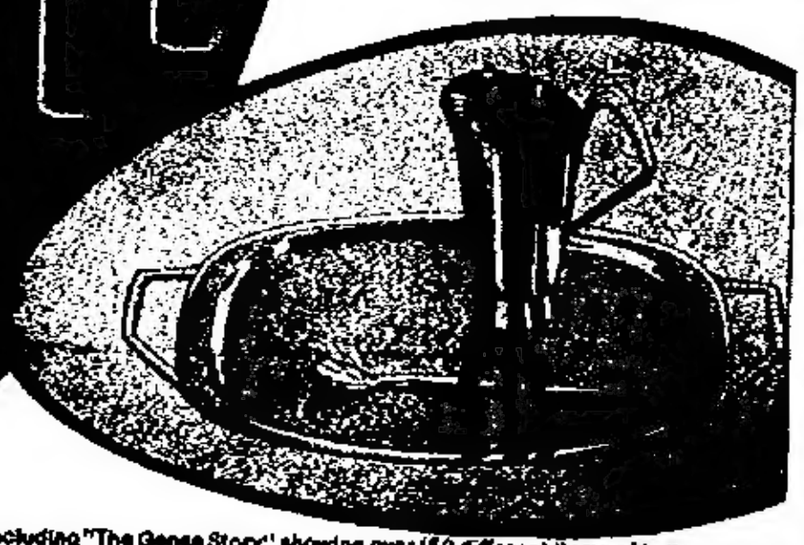

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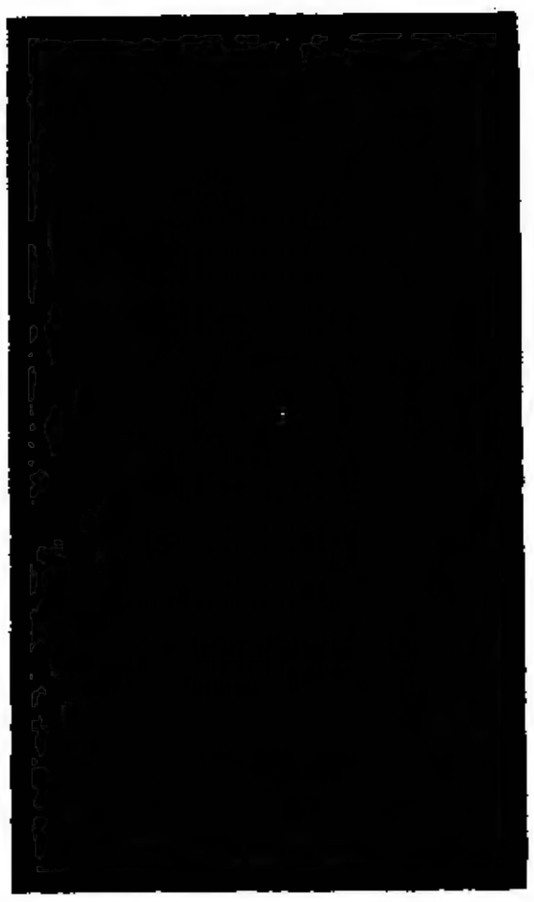
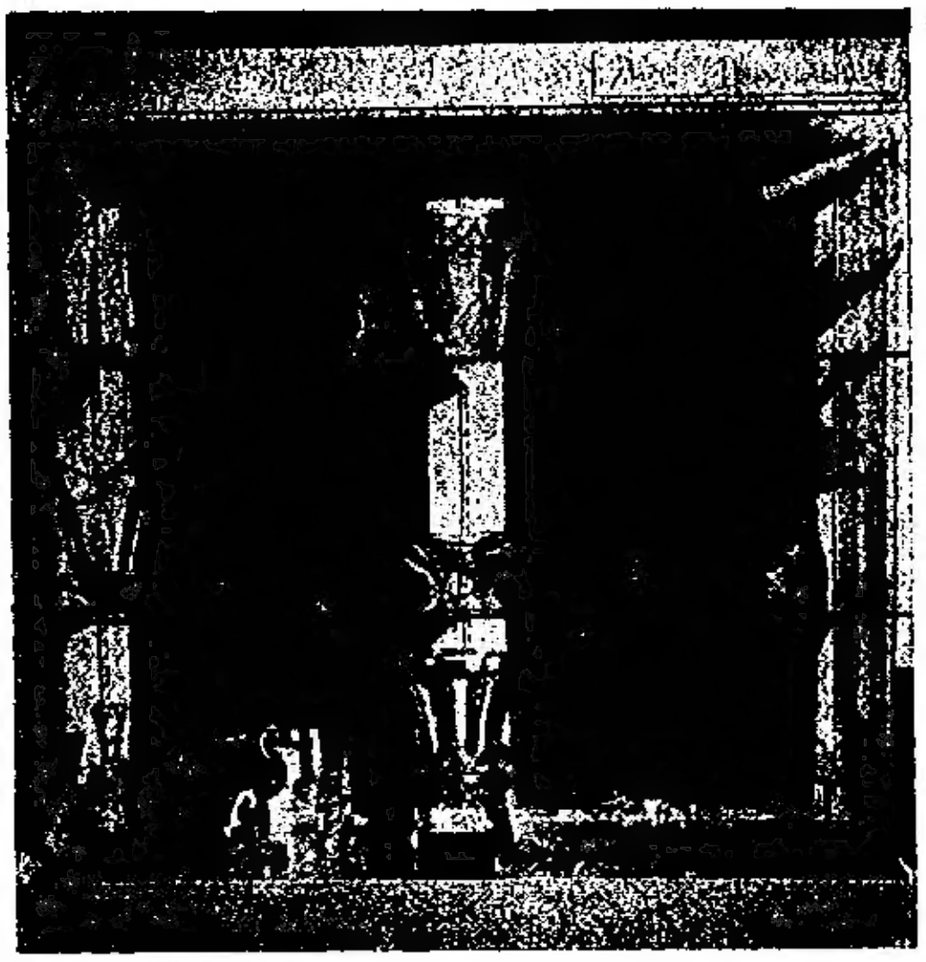
— Drummond Photos

Mrs. David Michael Magder, of Montreal, far left, is the former Miss Edna Weissman, daughter of Mrs. Otto Stengel, of Tel Aviv, Israel, and of Samuel Weissman, of Bronx, N.Y. Mr. Magder, left, is the son of Dr. and Mrs. Harry Magder, 597 Lansdowne Avenue.

Mrs. Samuel Wolfe Gwartzman, 28 Knightswood Road, Toronto, below, right, is president of Hebrew Men of England Synagogue Sisterhood. She was Miss Marilyn Cohen, daughter of Myer S. Cohen, of New York, and the late Mrs. Frances Cohen. Her children are: Adina, aged six years; Tammy Frances, two and one-half years; David, four years. She graduated from Columbia University, Faculty of Political Science; holds the Master of Arts degree from Columbia University; is a member of Phi Beta Kappa, honorary fraternity. Mr. Gwartzman is president of the Synagogue.



— Mickler



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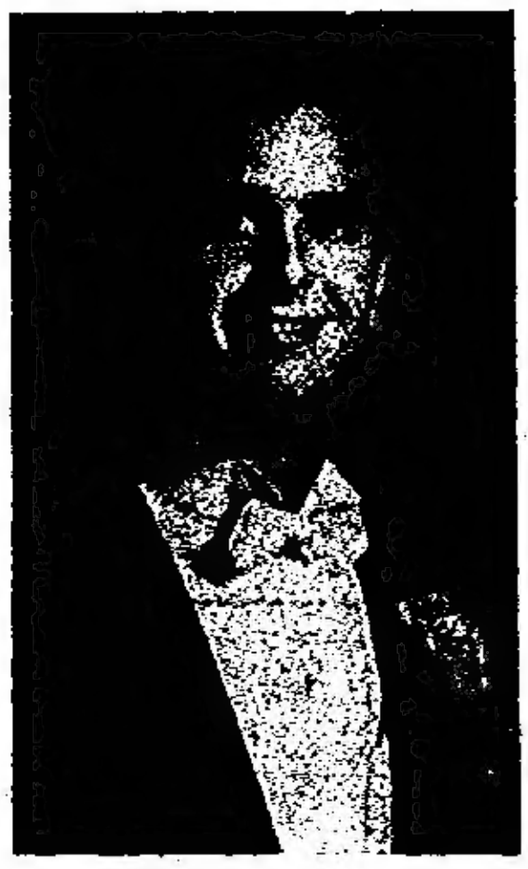
Mrs. Robert Ian Garfinkle, 5550 Trent Avenue, Montreal, above, is the former Miss Gayle Andrea Litwin, daughter of Mr. and Mrs. Robert Litwin, 4059 Grey Avenue. Mr. Garfinkle, below, is the son of Mr. and Mrs. Philip Garfinkle, 1 Douglas Avenue.

— Drummond Photos



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Mrs. William M. Israel, 6280 Northcrest Place, Montreal, above, the former Miss Eleanor Kirschenbaum, daughter of Mr. and Mrs. I. Kirschenbaum, 5802 Wilderton Avenue, graduated from McGill University with the Bachelor of Arts degree. She is a member of Delta Phi Epsilon Sorority; was chairman of the McGill Student Directory; member of Hillel Foundation; was in Combined Charities; also inter-collegiate, and inter-city volleyball; played on McGill basketball, soccer, and swimming teams; took part in the McGill Water Show. Her husband, the son of Myron J. Israel, 4727 Westmount Boulevard, and the late Mrs. Celia Israel, is a graduate of North Carolina State University, in Raleigh, with the Bachelor of Science degree in Textile Engineering. They have a son, Brian Stewart, aged fifteen months.

— Freiman's Photo Studio

Miss Barbara Joan Quastel, below, daughter of Professor and Mrs. J. H. Quastel, 3488 Northcliffe Avenue, Montreal, graduated from McGill University with the Bachelor of Science Degree. She served in the Student Zionist Organization as vice-president; program chairman; and president. Miss Quastel is studying at the Royal Victoria Hospital, in Experimental Medicine.

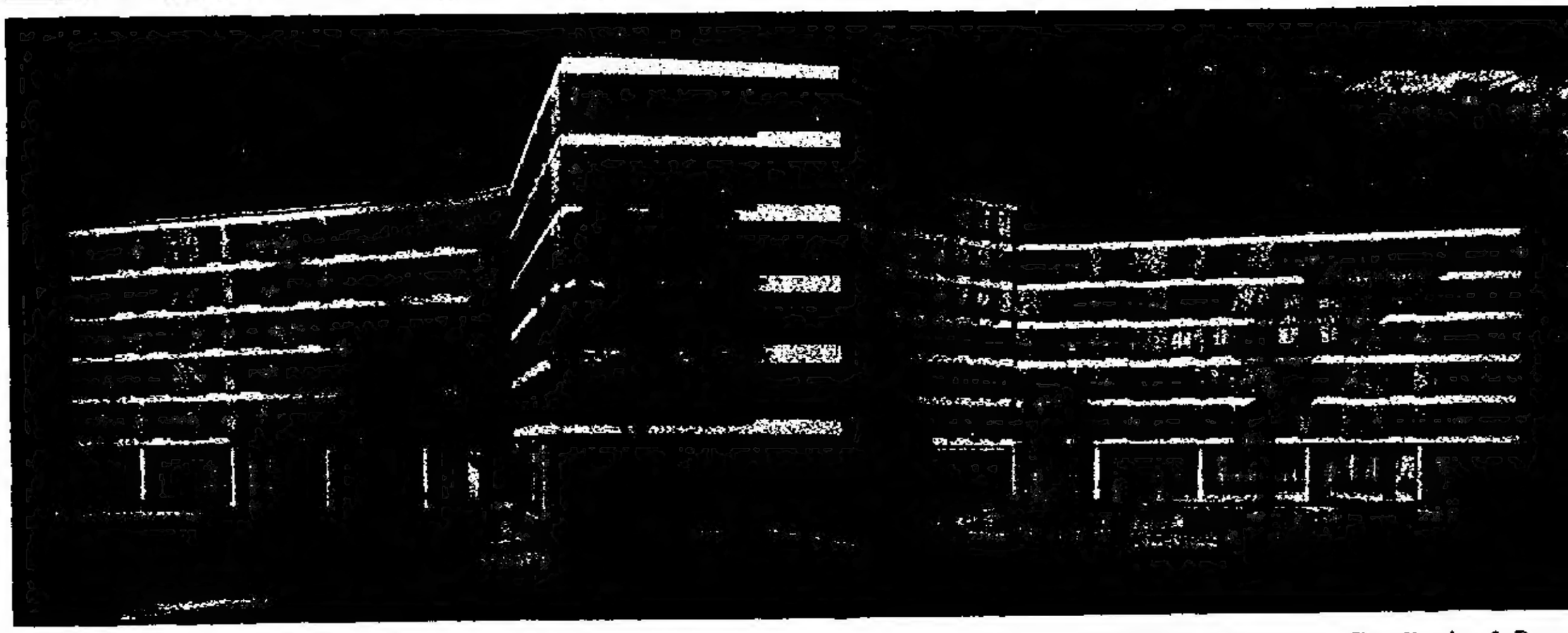
Dr. Charles Listgarten, left, son of Mr. and Mrs. Samuel Listgarten, 51 Bannockburn Avenue, Toronto, graduated from the University of Toronto Medical School, with the Doctor of Medicine degree. He is interning at Toronto General Hospital; will specialize in internal medicine. He is the brother of Dr. Max Listgarten, 137 Tree Valley Drive; grandson of Mrs. R. Weber, 51 Bannockburn Avenue, and the late Moishe Weber; and of the late Mr. and Mrs. Abraham Listgarten.

David Krofchick, above, son of Joseph M. Krofchick, 20 Lawnhurst Boulevard, Toronto, and the late Mrs. Freida Krofchick, graduated from Columbia University with the Master of Science degree in Electrical Engineering; received an Assistanceship there to obtain a Doctorate; holds the Bachelor of Science degree from Queen's University, in Kingston, Ont.; is a member of International House in New York. He is the brother of Frederick Krofchick, and Miss Carol Krofchick.

Tobias Green, 3005 Bedford Road, Montreal, left, graduated from McGill University, with the Master of Arts degree in Economics. He attended the Jewish Rabbinical College, in Italy; received the Teacher's degree in Hebrew from the Hebrew Seminary, in Montreal. He is the son of the late Mr. and Mrs. Jacob Green, of Roumania.

At the third Commonwealth Education Conference, held in Ottawa, Ont., were, from left to right: Peter Strong, of Ottawa, Ont., law student, at Queen's University, in Kingston; David Doublet, 4720 St. Kevin Street, Montreal, Law student at McGill University; The Right Honourable Vincent Massey, the former Governor General of Canada; Tony Chernushenko, of Calgary, Alberta, taking post-graduate studies in Political Science, at the University of Toronto, in Toronto, Ont.; and Carl Pedersen, of Ottawa, Foreign Service officer in the Department of External Affairs, in Ottawa. This conference is a ministerial level forum which received nineteen delegations from Commonwealth countries, and territories to review present schemes and study possible extension of co-operation in a variety of education fields. Mr. Doublet, the son of Mr. and Mrs. Edward Doublet, was assigned by the department of External Affairs as liaison officer to the British delegation among whom were the Right Honourable Sir Edward Boyle, Minister of State For Education, And Science; and The Right Honourable Robert Carr, secretary for Technical Co-operation. The Right Honourable Vincent Massey was president of the Ottawa conference. Chairman of the conference was the Right Honourable Paul Gerin-Lajoie, Minister of Education of the Province of Quebec. The first two Commonwealth Education conferences were held in Oxford, England, in 1959; and in New Delhi, India, in 1962. Among the events attended by Mr. Doublet which were in honour of the visiting delegations, were: dinner by The Right Honourable Lester B. Pearson, Prime Minister of Canada, and Mrs. Pearson, at the West Block (Confederation Room); reception by the president of the Third Commonwealth Education Conference, The Right Honourable Vincent Massey, at the Chateau Laurier (Drawing Room); dinner by the Prime Minister and the members of the Executive Council of the Province of Quebec, at the Chateau Frontenac (Salon Champlain); reception and buffet supper by the Mayor and Council of the Corporation of the City of Ottawa, at City Hall, 111 Sussex Drive; reception by the High Commissioner for Ceylon and Lady Gunewardene, 28 Range Road; reception given by The Honourable Aja Nwachuku, M.P., Federal Minister of Education and leader of the Nigerian delegation, at the Chateau Laurier, Quebec Suite. In honour of their Canadian hosts, the leaders of the visiting delegations received at the West Block. Prior to the conference, Mr. Doublet was engaged in preparations for the arrival of the British delegation. He also participated in research on Conference subjects, which included training, and supply of teachers; the Commonwealth Scholarship and Fellowship Plan; mass media in education; and technical education. At the Conference itself, he was one of four Canadian officers with the forty-six British delegates. He helped to facilitate arrangements, and accompanied delegates on Conference tours to Quebec City, Stratford, and Niagara Falls. Mr. Doublet spent three months last summer touring Europe.

Harvey Stephen Savage, below, son of Mr. and Mrs. Oscar Savage, 200 Waterloo Avenue, Toronto, formerly of Montreal, Que., obtained the Bachelor of Arts Degree from University College, University of Toronto, majoring in Philosophy. He was a member of Hillel Foundation, and editor of the Hillelite; member of the Debating Club; associate editor of the Gargoyle, a University College publication. He is presently taking graduate studies at the Hebrew Union College in Cincinnati, Ohio, for the rabbinical degree. He is the brother of Miss Selma Savage, who is in residence in the School of Nursing at the Toronto General Hospital.



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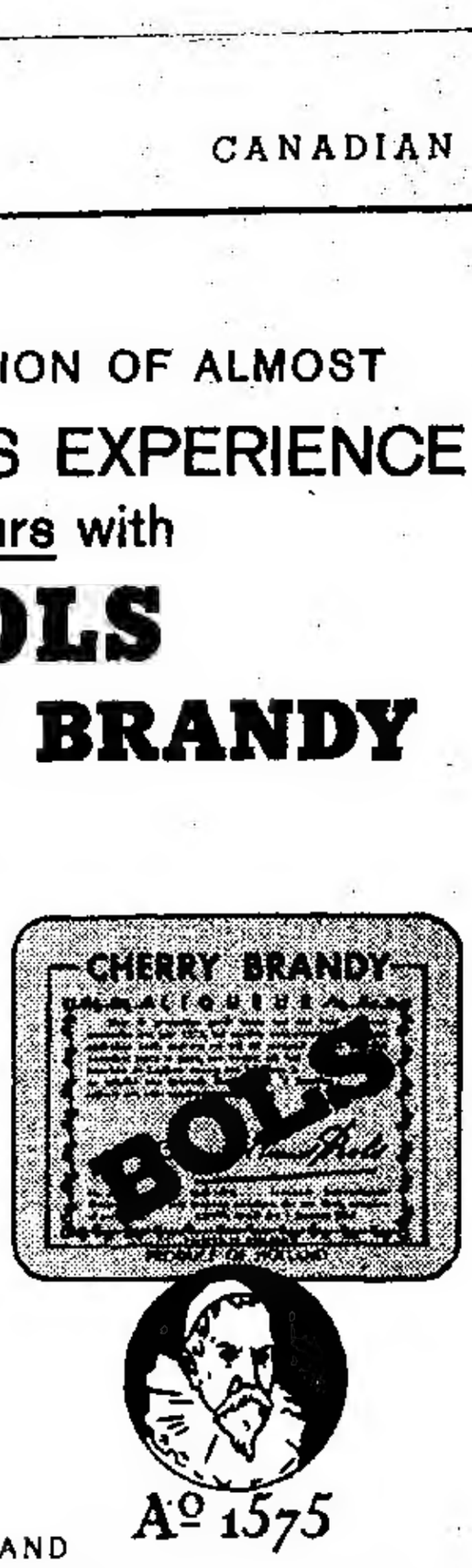


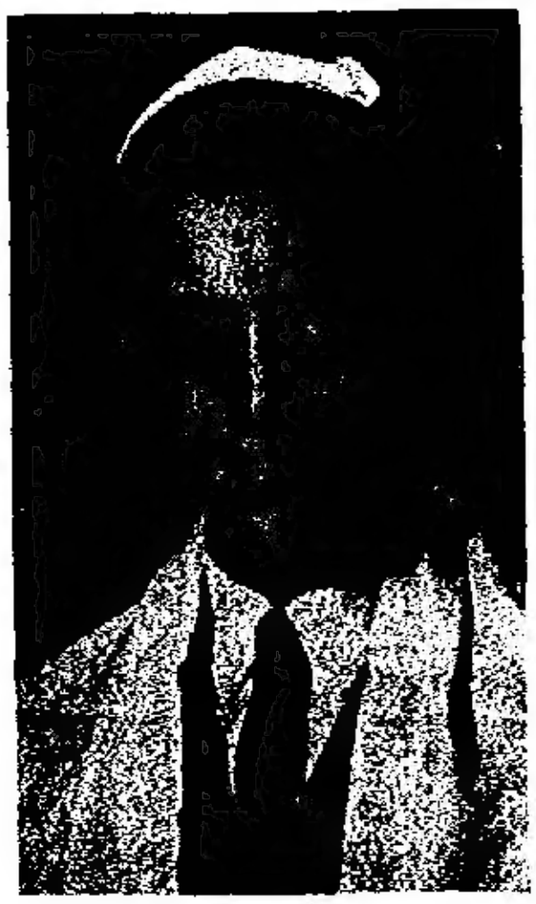
BOLS

AMSTERDAM-HOLLAND

Miss Beverlee Friedman, daughter of Mr. and Mrs. David Friedman, 4889 Isabella Avenue, Montreal; granddaughter of Mrs. Gussie Perlman, 5370 Coolbrook Avenue, graduated from McGill University with the Bachelor of Arts degree, having majored in Economics and Political Science. She was vice-president and pledge mother of Sigma Delta Tau Sorority; social chairman and Junior and Senior representative of the Pan-hellenic Council; member of Hillel Foundation; in Treasure Van; Combined Charities; and the McGill Blood Drive. She is the sister of Mrs. Michael Goodwin (Shelley), 4622 Plamondon Street, who received the Class One Certificate for Teaching from Macdonald College in 1964; and of Mrs. Philip Brownstein (Irma), 2730 Ekers Avenue. Miss Friedman is studying at Macdonald College for Teachers.

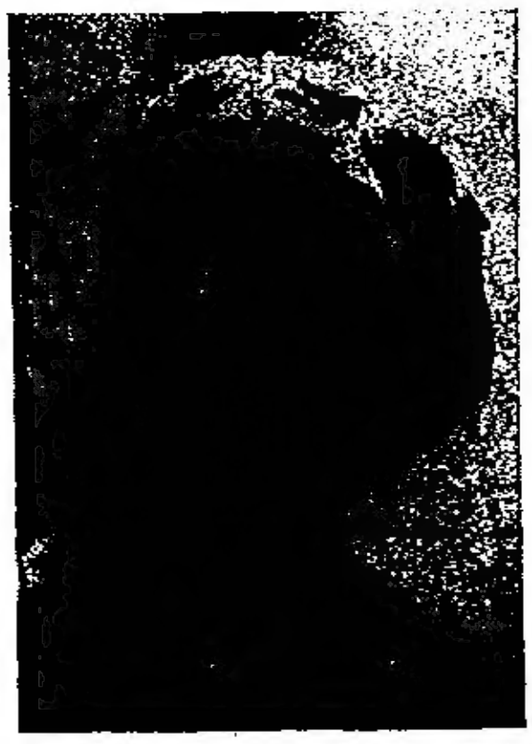
Professor Kurt L. Levy, 11 Rathnelly Avenue, Toronto, is leaving in January, for a year's stay in Bogota, Colombia, South America, where he will do research work in Colombian Literature. He is on the staff of the University of Toronto, in the department of Hispanic Studies. Mrs. Levy is the former Miss Enid Gourlay, daughter of Mr. and Mrs. Sidney Gourlay, 59 Arbordell Road. They have five children: Leslie, Judy, Andrew, Ruth, and John. They will all accompany Professor Levy. He has a brother-in-law, and sister in Bogota, Mr. and Mrs. Heinz Wallenberg (nee Mary Anna Levy).

Howard Steven, aged thirteen years, is the son of Mr. and Mrs. Samuel Singer, 283 Laurier Avenue West, Montreal; brother of Barry Singer; grandson of Mr. and Mrs. G. Kaplansky, 1830 O'Brien Boulevard, and the late Mrs. Sarah Kaplansky; and of Mr. and Mrs. Louis Singer, 4895 Bourret Street, and the late Mrs. Katie Singer; great-grandson of Mrs. Molly Meltzer, of Montreal; and of Mrs. I. Kaplansky, of Israel.



— Freiman's Photo Studio

Cynthia, aged eleven years; and Norma, eight, are the daughters of Mr. and Mrs. S. Goodman, 599 Old Orchard Grove, Toronto; granddaughters of Mr. and Mrs. Nathan Seaman, 26 Saranac Boulevard.



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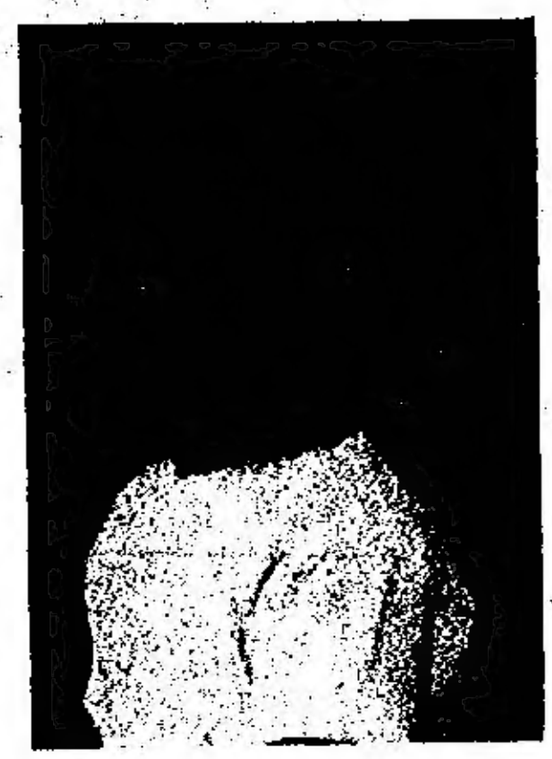
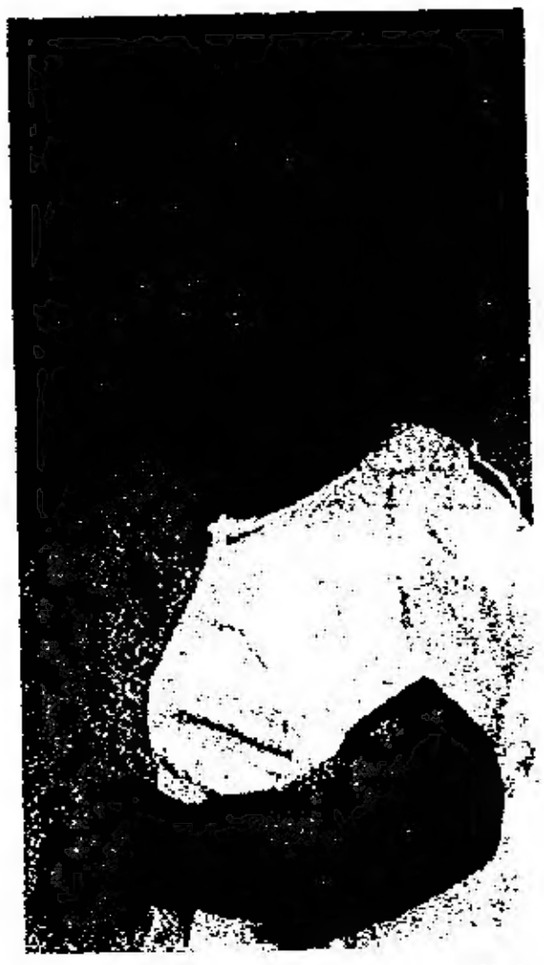


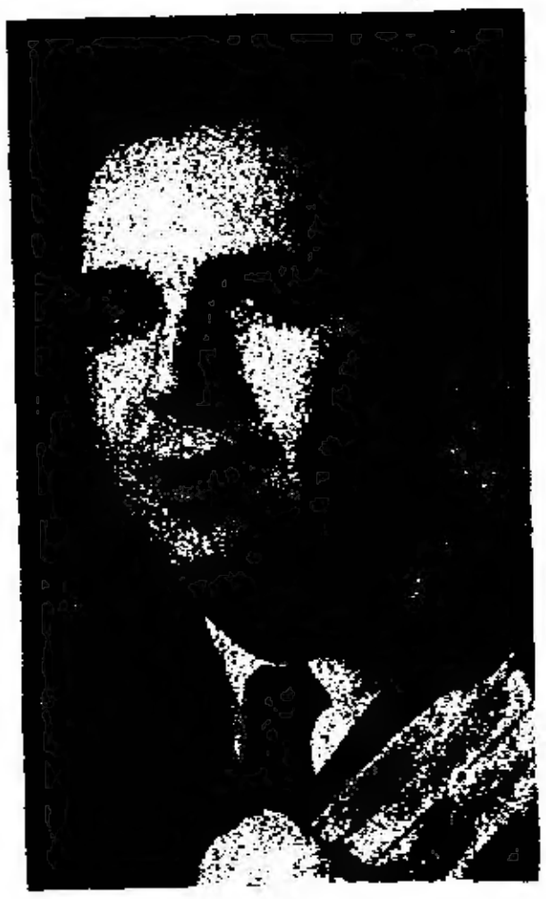
Michael Jeffrey, aged one year, above, is the son of Mr. and Mrs. Louis Derkson, 3510 Bedford Road, Montreal; grandson of Mr. and Mrs. Theodore Goren, 4610 Plamondon Street; and of Mrs. Claire Derkson, 3165 Bedford Road; great-grandson of Mrs. Fanny Goren, of Winnipeg, Manitoba.

— Baby Photo Souvenir

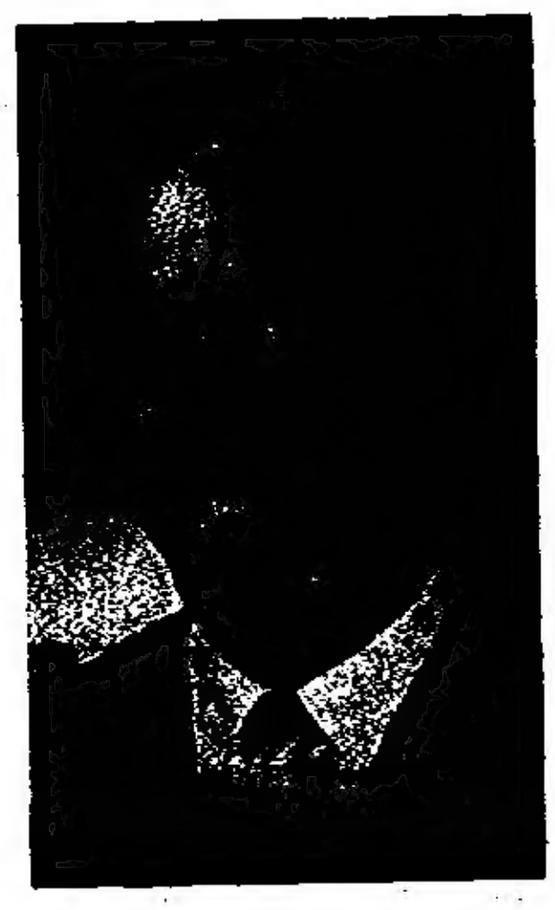
Steven, aged one year and a half, above, is the son of Mr. and Mrs. George Agoston, 4511 Third Street, Montreal; grandson of Mr. and Mrs. Bert Dalfen, 5619 Blossom Avenue; and of Mr. and Mrs. Paul Agoston, 4135 Dupuis Avenue; great-grandson of Mr. and Mrs. Issie Hittner, 6609 Cote St. Luc Road; great-great-grandson of Mrs. Clara Krakower, of Montreal.

Eric Israel, aged nearly two years, right, is the son of Mr. and Mrs. Hyman Freedman, 5780 Trans Island Avenue, Montreal; grandson of Mr. and Mrs. B. Degryse, of Paris, France; and of Mr. and Mrs. Daniel Freedman, 271 Dufferin Road; great-grandson of Mrs. Ida Tryman, 6320 Victoria Avenue.





Mark Ian Friedman, son of Mr. and Mrs. Sidney Friedman, 507 Roslyn Avenue, Montreal, above, graduated from McGill University with the Bachelor of Commerce degree. He was a member of Zeta Beta Tau Fraternity; participated in the McGill Blood Drive; Combined Charities; Winter Carnival; Intra-mural football and basketball. He is the brother of Harvey Friedman, who is in the fourth year of the Science course at McGill.



— Drummond Photos

Melvyn Alter, 2745 Bedford Road, Montreal, right, son of Mr. and Mrs. Frank Alter, 4917 Plamondon Avenue, graduated with distinction from the University of Montreal, with the Bachelor of Science degree in Pharmacy. He is married to the former Miss Ariane Starr, daughter of Mr. and Mrs. Harry Starr, 755 Outremont Avenue.

CHANUKAH GREETINGS

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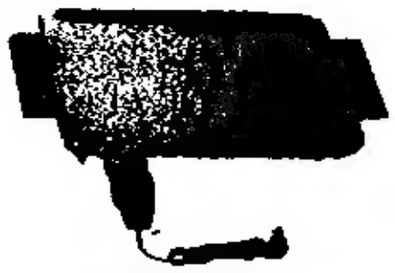

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Mrs. Norman Marlasino, 6860 Fielding Avenue, Montreal, left, is the former Miss Linda Bercovitch, daughter of Mr. and Mrs. Nat Bercovitch, 6860 Fielding Avenue. Mr. Marlasino is the son of Mrs. Sophie Marlasino, 3070 Van Horne Avenue, and the late Louis Marlasino.
— Peri's Studio

Dr. Lionel J. Weinstein, below, son of Dr. and Mrs. Ralph Weinstein, 17 Ridge Hill Drive, Toronto, graduated from Queen's University, in Kingston, Ontario, Medical School. He is interning at Toronto Western Hospital. Dr. Weinstein was a member of the Esculapian Society, and represented Queen's University Medical School at the Kennedy Foundation in New York. He is the brother of Miss Cecile Weinstein; grandson of Mr. and Mrs. Max Eckler, 25 Park Hill Road; and of the late Mr. and Mrs. C. Weinstein.

Miss Rhodean Mutiger, below, daughter of Mr. and Mrs. Sidney Mutiger, 7 Fernwood Road, Toronto, graduated from the University of Toronto, Faculty of Pharmacy. She is the sister of Melvin Mutiger; granddaughter of Mr. and Mrs. Jacob Kolberman, of Boston, Mass.; and of the late Mr. and Mrs. Nathan Mutiger; is on the Toronto General Hospital Pharmacy staff.

Irwin Michael, aged thirteen years, right, is the son of Mr. and Mrs. Ernest Weiss, 2385 Valade Street, Montreal; brother of Robin Louise, aged eight years; grandson of Mrs. Betty Cohen, 2925 Seissons Avenue, and the late Jack Cohen; and of Mrs. Antonia Weiss, 680 Marlatt Street, and the late Samuel Weiss; great-grandson of Mrs. Anna Temkin, 5460 Park Avenue.

— Tante Liane Studio

Mr. and Mrs. J. Naftolin, 25 Cumberwell Road, Toronto, celebrated their fiftieth wedding anniversary. They have two daughters: Mrs. Louis Campbell (Rudy), 18 Cascaden Drive; and Mrs. Russell Gladstone (Shirley), 139 Kennard Avenue; two sons: Morris Naftolin, 738 Vaughan Road; and Ben Naftolin, 34 Wanda Crescent; fourteen grandchildren: Mrs. Harvey Eisen (Rochelle), 55 Norton Avenue; Philip, and Carol; children of Mr. and Mrs. Louis Campbell; Howard, Brian; and William, and Bunny, twins; and Martin and Marcie, twins; children of Mr. and Mrs. Russell Gladstone; Harvey Naftolin, 8 Rochelle Drive; and Marvin, and Mickey, sons of Mr. and Morris Naftolin; Laury, and Neil; sons of Mr. and Mrs. Ben Naftolin; and five great-grandchildren: Jeffrey, Robert, and David Eisen; and Lloyd, and Lisa; children of Mr. and Mrs. Harvey Naftolin.

— Horvath Photography

Warren Michael, aged eighteen months, above, is the son of Mr. and Mrs. Martin Stekel, 101 Raglan Avenue, Toronto; grandson of Mrs. Leah Lewis, 101 Raglan Avenue, and the late William Lewis; and of Mr. and Mrs. David Stekel, 68 Lindsay Avenue.

— Morrison Studio

Mark, aged one and one-half years, below, is the son of Mr. and Mrs. Samuel Rosenberg, 224 Delhi Avenue, Toronto; brother of Marvin, aged six years; grandson of Mr. and Mrs. Jack Riesenbach, 4383 Bathurst Street; and of Mr. and Mrs. I. Rosenberg, 42 Elway Court.

— Famous Studio

Morris, aged thirteen years, above, is the son of Mr. and Mrs. Joseph Cohen, 5768 Palmer Street, Montreal; brother of Miss Marilyn Cohen; Bernard, sixteen; and Rosalind, twelve; grandson of Mrs. Mary Blatt, 4760 Mackenzie Street; and of Mr. and Mrs. Samuel Cohen, 5565 St. Urbain Street.

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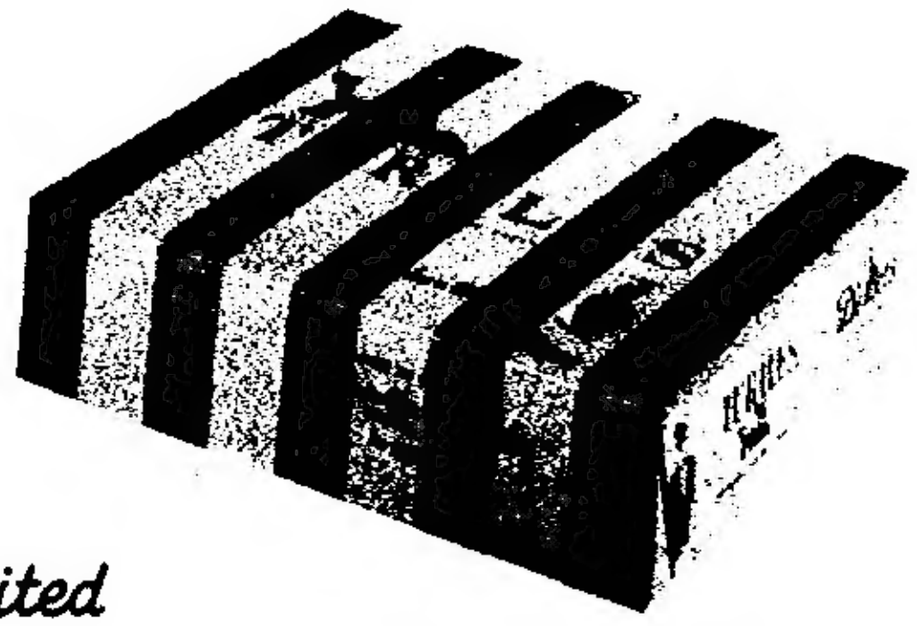

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Chairmen of the Angels' Ball, on December 5, at the Queen Elizabeth Hotel, sponsored by the National Council of Jewish Women of Canada, Montreal Section, are, from left to right: Mrs. Allan Arenoff, 4607 Michel Bibaud Street, invitations; Mrs. Seymour Shuchat, 2265 St. Louis Street, Ball credits; and Mrs. Bernard Kerr, 5412 Mountain Sights Avenue, invitations.

— Coronet Studio

Phyllis, aged sixteen years, is the daughter of Mr. and Mrs. Alex Cohen, 4605 Lacombe Avenue, Montreal; sister of Herbert Cohen; and Shelley, eight; granddaughter of Mr. and Mrs. Joseph Law, 4601 Lacombe Avenue; and of Mrs. Esther Cohen, 4685 Maplewood Avenue, and the late Abraham Cohen. She is an eleventh-grade student at West Hill High School.

David E. Newman, Q. C., 26 Braemore Gardens, Toronto, left, is chairman of the Joint Adult Education Committee of the Canadian Jewish Congress; an honorary Regional vice-president of the Zionist Organization; chairman of the Yiddish section of the Arts Council of the Y.M.-Y.W.H.A.

Allan H. Posner, right, son of Mr. and Mrs. Samuel Posner, 5 Eaphrasia Drive, Toronto, graduated from the University of Toronto, Law School, with the Bachelor of Law degree. He was in inter-faculty sports for the Faculty of Law. He is the brother of Miss Carol Posner, and Sydney Posner; grandson of Mrs. Annie Delteff, 5 Eaphrasia Drive; and of Max Posner, 8 Bastien Street.

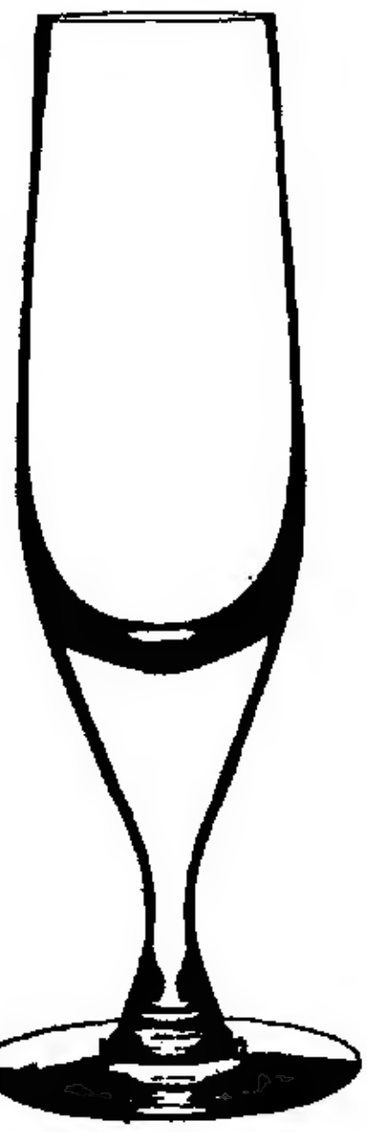
— Ashley and Crippen

Leslie Bernard, aged thirteen years, is the son of Mr. and Mrs. Jack Skupa, 7 Fraserwood Avenue, Toronto.

— Famous Studio

William Nathanson, 7905 Westbrooke Street, Montreal, above, is chairman of the Governor's Club of Beth Zion Synagogue, with Mrs. Ian Mitchell, 5754 Davies Street, left, to organize major functions in the coming year when the new building will be started. He is a member of Cote St. Luc Chapter of Bnai Brith; president of the Westminster Home and School Association; in the Israel Bond Drive; and Combined Jewish Appeal. He has two daughters: Miss Bryna Nathanson; Rhona, aged fifteen years; and a son, Allan, ten. Mrs. Mitchell is a past-president of Laurentian Chapter of Bnai Brith; worked for Combined Jewish Appeal; Jewish National Fund; in the Laurentian Choir, worked with United Nations Association; Red Cross; Blind Association; Queen Mary Veteran's Hospital; St. Anne's Military Hospital; and Maimonides Hospital and Home For The Aged. Mr. and Mrs. Mitchell have a daughter, Miss Marilyn Mitchell.

Miss Miriam Eve Schaltzer, daughter of Dr. and Mrs. M. J. Schaltzer, 31 Hutchison Avenue, Ottawa, Ont., graduated from Hillel Academy, in Ottawa, on June 24, as valedictorian with highest honours. She won the Shaffer Award for highest ranking pupil in English studies; the Karen Hatarbot Medal for proficiency in Hebrew language; and the Abramson Award for excellence in English literature. Miss Schaltzer is the granddaughter of the late A. D. Paltiel, of Montreal, and Mrs. B. Kaven, of New York, formerly of Montreal.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Mrs. Sidney Leonard Presner, 5251 Kingston Avenue, Montreal, left, is the former Miss Vera Helen Blustein, daughter of Mr. and Mrs. David Blustein, 4450 Beaconsfield Avenue. Mr. Presner is the son of Mr. and Mrs. Samuel D. Presner, 5569 Wilderton Avenue.
— Drummond Photos

Mrs. Jack Nafsky, 55 Montclair Avenue, Toronto, right, is the former Miss Evelyn Papoff, daughter of Mr. and Mrs. Louis Papoff, 29 Randale Boulevard. Mr. Nafsky is the son of the late Mr. and Mrs. Isaac Nafsky.
— Horvath Photography

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Mrs. Abe Shragie, 5559 Randall Avenue, Montreal, left, was convener for the Tag Day of Dalse Welfare Club Ladies' Auxiliary, with Mrs. Jean Elman, 5767 Smart Avenue. Other officers are: Mesdames Edward Breslow, 5469 Trans Island Avenue, president; Aaron Chandler, 4849 Melrose Avenue, vice-president; Samuel Wiseman, 5566 Lyndale Street; Irving Light, 4879 Mariette Avenue; Ruth Astroff, 4885 Plamondon Street; and Jack Feldman, 50 Benstead Road. Mr. and Mrs. Shragie have two sons: Michael, aged eleven years; and Alan, eight.

Mrs. Marvin Rosenbloom, 5725 Cote St. Luc Road, Montreal, above, is the former Miss Rhoda Deborah Feinstein, daughter of Mr. and Mrs. Morris Feinstein, 20 Glenmore Road. Mr. Rosenbloom is the son of Mr. and Mrs. Jack Rosenbloom, 4300 Western Avenue.

— Drummond Photos

Mrs. Sydney Goldman, of New York, below, is the former Miss Claire Saxe, daughter of Mr. and Mrs. Louis Saxe, 950 Dunlop Avenue, Montreal. Dr. Goldman is the son of Mrs. Polly Goldman, 616 Outremont Avenue, and the late Dr. Louis Goldman.

— Drummond Photos

Mrs. Harvey Bookman, 5510 Roblason Street, Montreal, above, is the former Miss Charlene Teplitsky, daughter of Mr. and Mrs. Jack Teplitsky, 5758 Walkley Street. Mr. Bookman is the son of Mr. and Mrs. Abe Bookman, 4657 Mackenzie Street.

— M. Friedman

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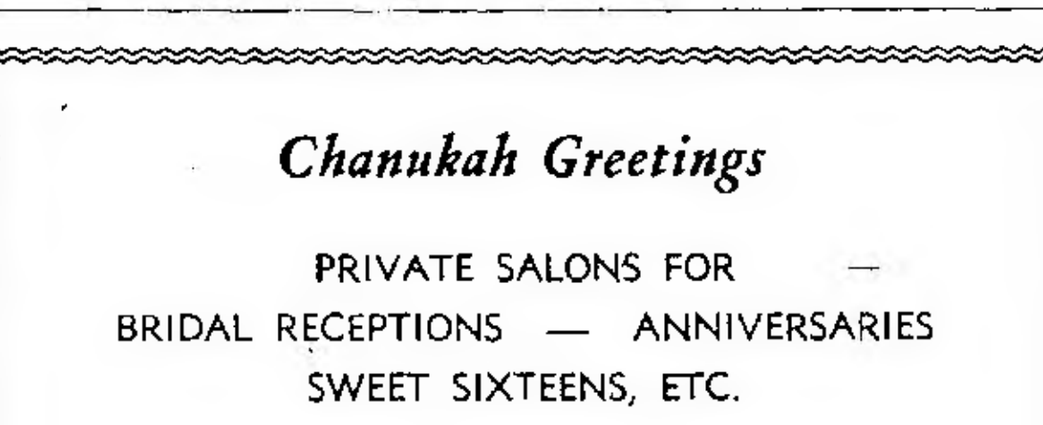

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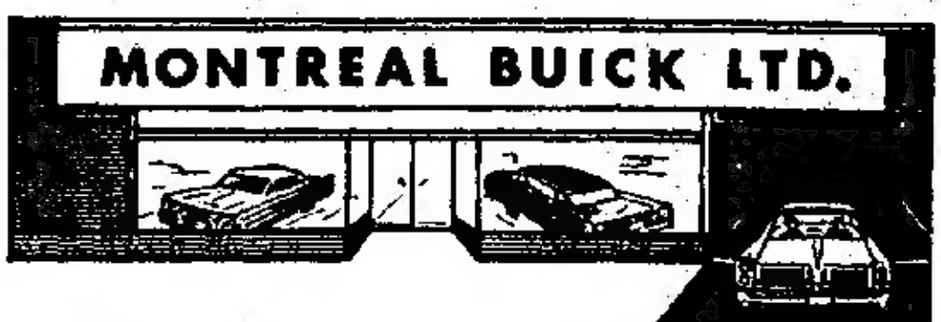

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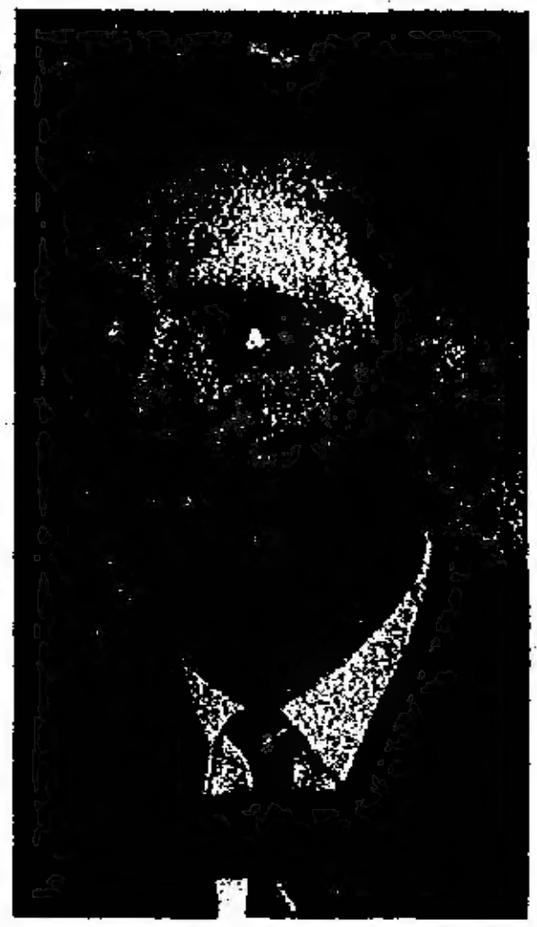
Dr. Irvin Samuel Spira, above, and Dr. Alexander Spira, above, right, sons of Mr. and Mrs. A. Spira, 431 De L'Epee Avenue, Montreal, graduated from McGill University. Dr. Irvin Spira, a 1960 graduate of Roosevelt University, in Chicago, Illinois, with the Bachelor of Science degree, graduated from the Faculty of Medicine as a University Scholar. He was treasurer of Alpha Omega Alpha, honour medical society; member of Hillel Foundation, and of Yavneh Chapter. Dr. Alexander Spira, who received the Bachelor of Science degree from McGill in 1961, graduated from the Faculty of Dentistry. He was a member of Alpha Omega Dental Fraternity; vice-president of the Student Zionist Organization; member of Hillel Foundation, and of Yavneh Chapter; was in Flying Carpet.



Howard Norman, aged thirteen years, above, is the son of Mrs. Helen Bloom, 4855 Queen Mary Road, Montreal, and the late Marc Bloom; brother of Miss Myra Bloom; grandson of Mr. and Mrs. Israel Bloom, 4855 Queen Mary Road; and of the late Mr. and Mrs. Morris Bernhut.

Murray, aged thirteen years, above, is the son of Mr. and Mrs. Ben. Schaffer, 2475 Major Street, Montreal; brother of Misses Gloria and Elaine Schaffer; of Linda, aged fifteen years; and of Joan, eleven; granddaughter of Mr. and Mrs. Jacob Schaffer, 2261 Mantha Street.

Joseph Henry Beitchman, right, son of Mr. and Mrs. Jack Beitchman, 635 Abbott Street, Montreal, graduated from McGill University with the Bachelor of Science degree. He was a member of Hillel Foundation; the Psychology Club; and participated in the Sociology Survey; Combined Charities; recreational badminton; swimming; and chess. He is now in the School of Medicine at McGill. Mr. Beitchman is the brother of Mrs. Harvey Akman (Paula), 2055 St. Charles Street; and of Harvey and Abraham Beitchman, 635 Abbott Street.

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Mrs. Harry Rosenberg, of Ann Arbor, Mich., above, is the former Miss Miriam Lappin, daughter of Mr. and Mrs. Morris Lappin, 24 Ross Street. Mr. Rosenberg is the son of Mr. and Mrs. Benjamin Rosenberg, 12 Bonnacord Drive.

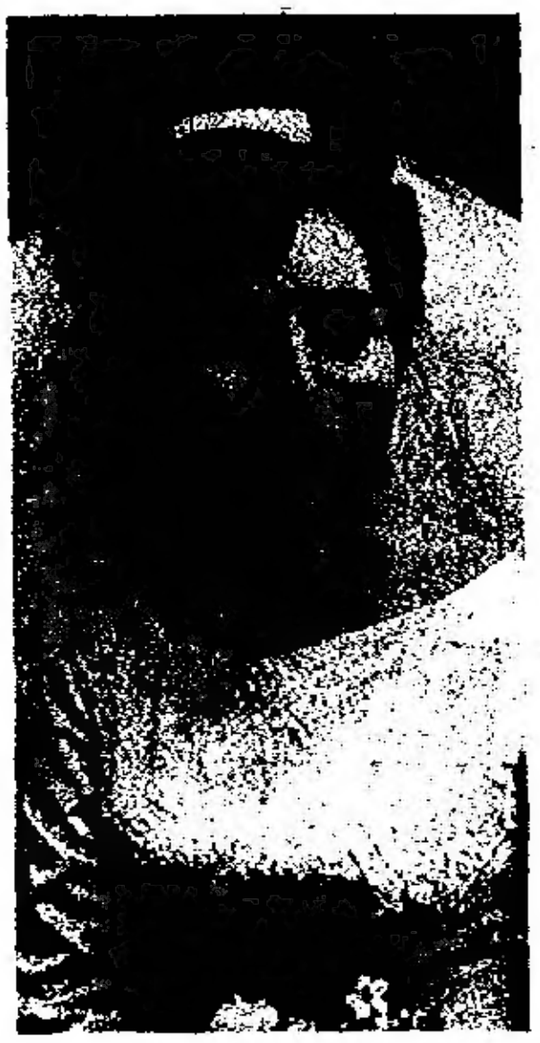
— Horvath Photography

— H. S. Adler

Mrs. Herbert R. Schnapp, 5623 Emerald Avenue, Montreal, left, is the former Miss Fay Zamack, daughter of Mr. and Mrs. Harry Zamack, 5555 Clanranald Avenue. Mr. Schnapp is the son of Mr. and Mrs. Max Schnapp, 5701 MacAlear Street.

Mrs. David Saloniu, 555 Laurentien Boulevard, Montreal, below, is the former Miss Vicki Aizenberg, daughter of Mr. and Mrs. Samuel Aizenberg, 3802 Mackenzie Street. Mr. Saloniu is the son of Mr. and Mrs. William Saloniu, 555 Laurentien Boulevard.

— Perl's Photo Studio



— Horvath Photography

Mrs. Robert Klausz, 2700 Bathurst Street, Toronto, right, is the former Miss Susan Frankfort, daughter of Mr. and Mrs. Carl Frankfort, 21 Neptune Drive. Mr. Klausz is the son of Mr. and Mrs. Komaromi Klausz, 205 Vaughan Road.

Mrs. Carmi Bar-Ilan, 2235 Temple Boulevard, Montreal, right, is the former Miss Doris Steinman, daughter of Mr. and Mrs. Max Steinman, 4089 City Hall Avenue. Mr. Bar-Ilan, above, is the son of Dr. and Mrs. Meier Bar-Ilan, of Jerusalem, Israel. A graduate of the Hebrew University of Jerusalem, in Jerusalem, Faculty of Law, he is at McGill University studying for the Ph.D. degree, in Political Science. Mrs. Bar-Ilan is a graduate of McGill University, Faculty of Arts; was a member of the Psychology Club; Sociology and Anthropology Society; Student Zionist Organization; Red Feather Blitz; Hillel Foundation.

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Dr. Theodore Shiff, above, son of Mr. and Mrs. Louis Shiff, 3 Beloell Avenue, Montreal, graduated from McGill University Faculty of Medicine. He received the Bachelor of Science degree in 1960 as a University Scholar, with the Major Hiram Mills Gold Medal in Biology; was Faculty of Medicine representative on the Students' Executive Council; executive applications director for the Council; member of the Medical Undergraduate Society; charter member of Alpha Epsilon Delta honourary Pre-Medical Society; chairman of the Medical Exchange Week-End; class agent for the McGill Fund; a Senior inter-collegiate debater; class athletics chairman. Dr. Shiff received a Foundations Grant in 1961 for summer research in Biochemistry at the Allen Memorial Institute, in Montreal; a National Research Council Grant in 1962 for the same at McGill University; is interning at the Jewish General Hospital, in Montreal.

Alan Chodos, below, son of Mr. and Mrs. Louis Chodos, 780 Stuart Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree, and first class honours in Theoretical Physics. A University Scholar, he won the Horace Watson Gold Medal in Physics, and a Woodrow Wilson Fellowship to Cornell University where he is in Theoretical Physics. He was a member of Scarlet Key, honourary men's society; executive editor of the McGill Daily. Mr. Chodos is the brother of Robert Chodos, who is in the second year at McGill, honouring in Physics.

Rabbi Joseph Kelman, 1 Evanston Drive, Toronto, above, is the leader of Bath Emeth Bais Yehuda Synagogue, in Toronto, having been leader of the New Bath Emeth Synagogue, since 1959. This Synagogue was then being organized in the north-west region of Toronto, and merged with Bais Yehuda Synagogue in 1963. Ground-breaking ceremonies for additions to the Synagogue at 100 Elder Street, have just taken place. On the first night of Chanukah, Rabbi and Mrs. Kelman are being honoured at an Israel Bond dinner. Rabbi Kelman was born in Vienna, Austria, and came to Toronto at the age of three years. He is the son of the late Rabbi Hersch Leib Kelman, an educator and teacher. His mother is Mrs. Miri Kelman, 2 Stoddard Place, Brooklyn, N.Y. Mrs. Kelman is the daughter of Mr. and Mrs. Harry Friedman, 49 Glen Cedar Road, Toronto. Rabbi and Mrs. Kelman have a daughter, Tova, aged eight years; and a son, Jay Hersch, four. Rabbi Kelman was educated in Toronto, at the Talmud Torah, and Yeshivah Torah Chaim; studied in New York; was ordained at Yeshiva University. He was principal of a day school in New York; and held two pulpits, in the suburbs of New York, and Boston, Mass., whence he returned to Toronto in 1959. The Synagogue, of which Harry Turk is president, has nearly seven hundred families, and about eight hundred children in various schools. In September, 1961, Rabbi Kelman organized the Kadimah School, for retarded children, the first and only one of its kind in Canada. This fall, he organized the Ezra Hebrew School for children in opportunity classes in the public schools. Both are open to children from all over Metropolitan Toronto. Rabbi Kelman is chaplain of the Ontario Hospital; co-ordinator of chaplaincy services of the Ontario Region, Canadian Jewish Congress; established chaplaincy services for prisons, mental institutions, and correctional schools in Ontario, to be served by Jewish clergy in the area; is a member of the Regional Council of Congress; board of directors of the Associated Hebrew Schools; Zionist Organization; and on the executive of the Ontario and Quebec Association of Mental Health Chaplains.

Peter Mandell, 320 Tweedsmuir Avenue, Toronto, above, son of Mr. and Mrs. Harry Mandell, 2 Ridgewood Drive, was called to the Bar. He received the Bachelor of Arts degree in Political Science and Economics, in 1959; graduated from the University of Toronto Law School, with the Bachelor of Law degree in 1962. Mr. Mandell received first class honours, stood third in his class, and won the Law Society's Third Prize. He is the brother of Mrs. Marcel Himel, 320 Tweedsmuir Avenue. Mrs. Mandell, the former Miss Diane Brown, is the daughter of Mr. and Mrs. Joseph Brown, of Kitchener, Ont.

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Mrs. Gerald Ziedenberg, 100 Raglan Avenue, Toronto, right, is the former Miss Sheila Silverberg, daughter of Mr. and Mrs. Harry Silverberg, 165 Hillmount Avenue. Mr. Ziedenberg is the son of Mr. and Mrs. Samuel Ziedenberg, 207 Betty Ann Drive.

— Horvath Photography

David George Mayerovitch, left, son of Mr. and Mrs. H. Mayerovitch, 4840 Westmount Avenue, Montreal, won the fourth annual Broadcast Music, Inc., Varsity show competition of the McGill Revue. The production was presented by the Red and White Revue. Checks of $500 went to the Revue, and to Mr. Mayerovitch. Born in 1941, he attended Westmount High School; was a Science major at McGill for three years. Interested in writing, he transferred to the Liberal Arts School and was graduated in 1964 with the Bachelor of Arts degree. He is the grandson of Mr. and Mrs. Samuel Mayerovitch, 5205 Beaconsfield Avenue; is a script writer for Crawley Films.

Lawrence, aged twelve years, below, and Michael, nine, right, are the sons of Mr. and Mrs. Samuel Pacht, 16 Overbrook Place, Toronto; brothers of Ben, aged thirteen years.

Lori Ann, aged seventeen months, above, is the daughter of Mr. and Mrs. David Warhaft, 5400 Randall Avenue, Montreal; granddaughter of Mr. and Mrs. J. Warhaft, 6214 Macdonald Avenue; and of Mr. and Mrs. D. Mayne, 5554 Berden Avenue; great-granddaughter of Mrs. R. Warhaft, 2510 Van Horne Avenue; and of Mr. and Mrs. Y. Mayne, 5437 St. Urbain Street.

— W. Gordon Mitchell

Ian Bert, aged seventeen months, above, is the son of Mr. and Mrs. Abraham Maged, 2747 McCarthy Street, Montreal; grandson of Mr. and Mrs. Louis Teitelbaum, 6251 Westbury Avenue; and of Mr. and Mrs. Harry Maged, 4620 Dupuis Avenue; great-grandson of Mrs. H. Lipov, of Montreal.

— Drummond Photos

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CHANUKAH GREETINGS

CANADA 'BRAND' VINEGARS

★

ALLEN'S APPLE JUICE AND FRUIT DRINKS

Dr. Robert Laurence Resnick, above, son of Mr. and Mrs. Earl Resnick, 33 Lyon Avenue, Toronto, graduated from the University of Toronto, Faculty of Dentistry. He was a member of Alpha Omega Fraternity; played hockey for the fraternity; inter-faculty basketball and volley-ball for the Faculty of Dentistry. He is the brother of Gerald Resnick; grandson of Isaac Resnick, 3560 Bathurst Street.

— Tante Liane Studio

— Regent Photo

Gary Victor Caplan, below, son of Mr. and Mrs. Percy Caplan, 4763 Westmount Boulevard, Montreal, received the Bachelor of Science degree in Business Administration from Babson Institute, in Wellesley Hills, Mass.; is studying at McGill University for the Master's degree in Business Administration. He is the brother of Mrs. Herbert Stroll (Deenalli), 4905 Cote St. Luc Road.

— Astra Studio

Philip, aged four years, left, is the son of Mr. and Mrs. Nathan Vandelman, 2472 Ekers Road, Montreal; grandson of Mr. and Mrs. J. Vandelman, 4579 Wilson Avenue; and of the late Mr. and Mrs. A. Morgan.

Andrew Brian, aged six and one-half years, above, is the son of Mr. and Mrs. Leslie Schwartz, 7588 Wiseman Avenue, Montreal; brother of Stuart Earl, aged ten months; grandson of Mr. and Mrs. David Bruner, 7590 Wiseman Avenue; and of Mr. and Mrs. Samuel Schwartz, 4619 Michel Sibaud Street.

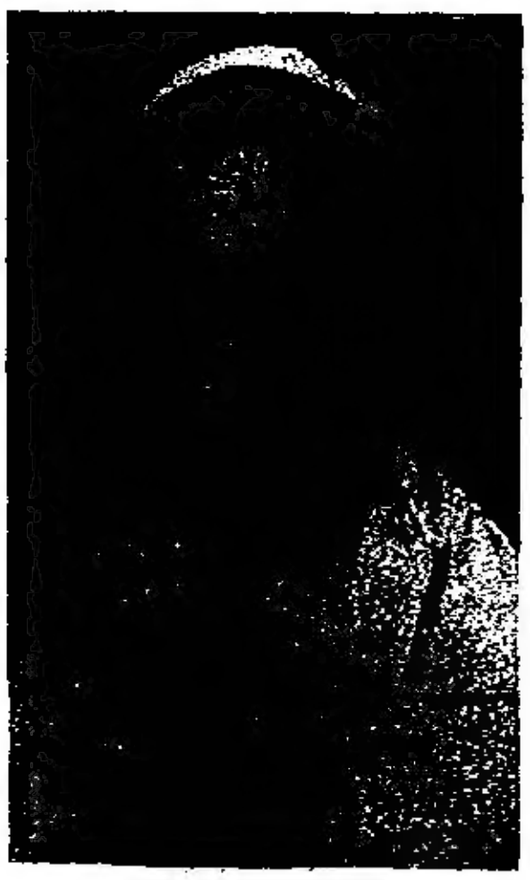
— Regent Photo

Stanley, aged thirteen years, left, is the son of Mr. and Mrs. Philip Dobriasky, 4257 La Petrie Street, Montreal; grandson of the late Mr. and Mrs. Samuel Jacobson; and of the late Mr. and Mrs. Morris Dobriasky.

Bernard Starkman, above, son of Mr. and Mrs. Harry J. Starkman, 27 Alexis Boulevard, Toronto, graduated from University of Toronto Law School, with the Bachelor of Law degree. He received the Bachelor of Arts degree at the University in 1961; had been secretary of the library committee at Hart House. He is the brother of Miss Rosalynn Starkman; grandson of Mr. and Mrs. Abraham Starkman, 350 Euclid Avenue.

— Ashley and Crippen

— Peri's Photo Studio



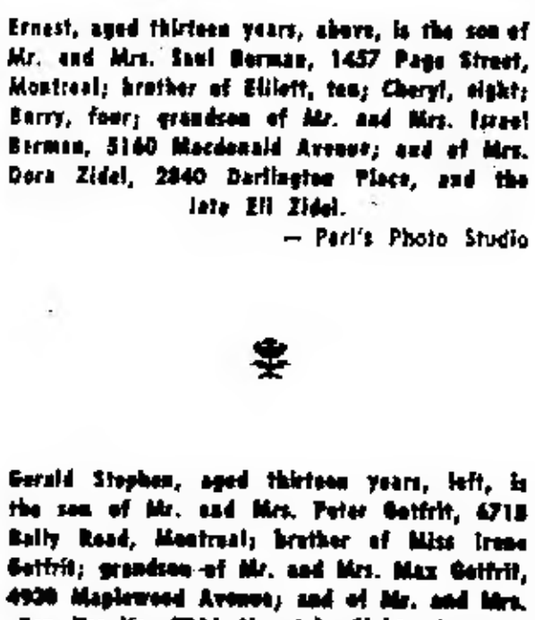
— Peri's Photo Studio

Mrs. Saul Arcovitch, 4933 Isabella Avenue, Montreal, below, is Ball secretary for the Angels' Ball, on December 8, at the Queen Elizabeth Hotel, sponsored by the National Council of Jewish Women of Canada, Montreal Section.

Saul, aged thirteen years, left, is the son of Mr. and Mrs. G. Schneider, 6250 Westbury Avenue, Montreal; brother of Miss Hedy Schneider.

Ernest, aged thirteen years, above, is the son of Mr. and Mrs. Saul Berman, 1457 Page Street, Montreal; brother of Elliott, ten; Cheryl, eight; Barry, four; grandson of Mr. and Mrs. Israel Berman, 5160 Macdonald Avenue; and of Mrs. Dora Zidel, 2840 Darlington Place, and the late Eli Zidel.

— Peri's Photo Studio

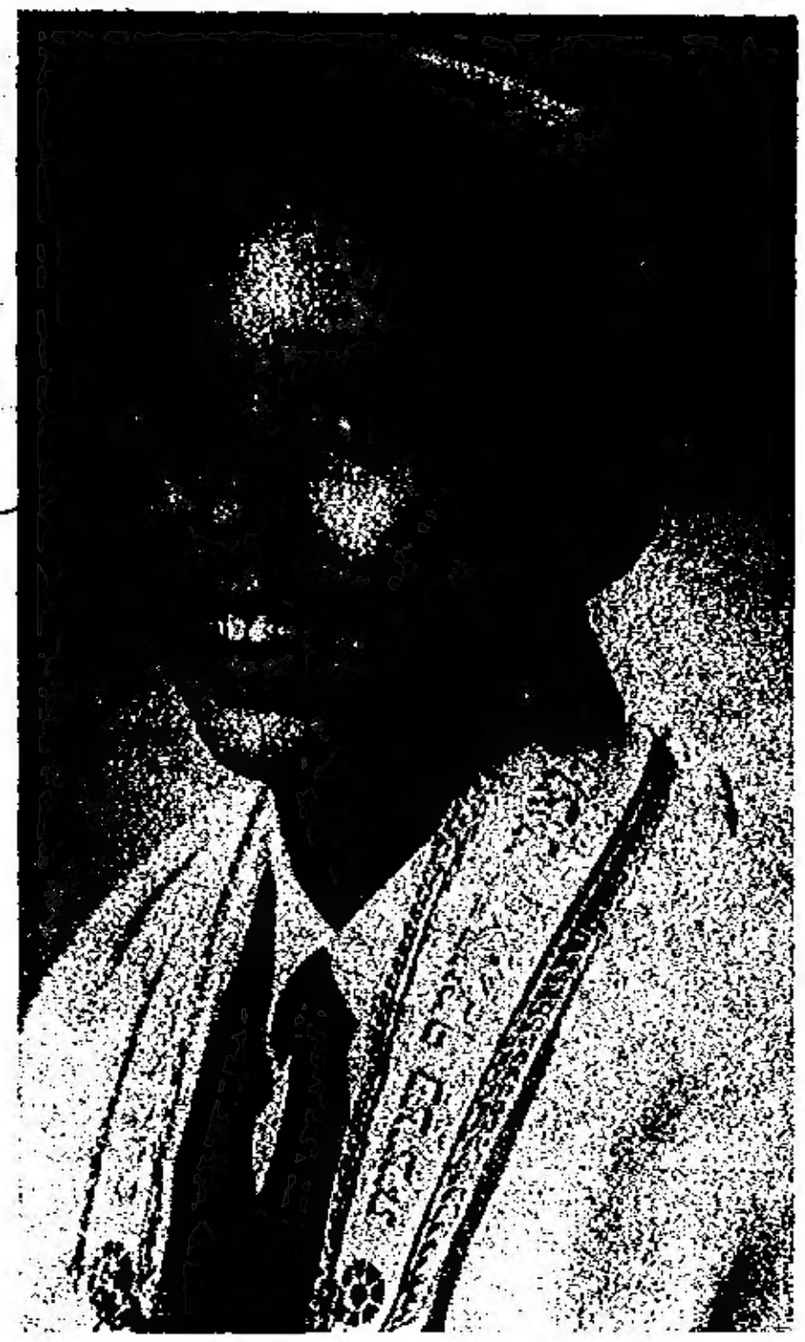


Gerald Stephen, aged thirteen years, left, is the son of Mr. and Mrs. Peter Gottfrit, 4718 Bally Road, Montreal; brother of Miss Irene Gottfrit; grandson of Mr. and Mrs. Max Gottfrit, 4930 Maplewood Avenue; and of Mr. and Mrs. Ben Kravitz, 5244 Mountain Sights Avenue

Jerold, aged thirteen years, right, is the son of Mr. and Mrs. Harry Shaffer, 3935 Carlton Avenue, Montreal; brother of Sandra, aged sixteen; and Marilyn, fourteen; grandson of Mr. and Mrs. Louis Caron, 4289 Prince Charles Street; and of Mr. and Mrs. M. M. Shaffer, 855 Stuart Avenue.

Brenda, aged eight years; and Fred, five, left, are the children of Mr. and Mrs. Izzie Malamud, 3860 Plamondon Street, Montreal; grandchildren of Reverend and Mrs. S. Malamud, 5672 Clanranald Avenue; and of Mr. and Mrs. Joseph Yaffy, 2200 Capitaine Bernier Street; great-grandchildren of Mrs. Bertha Yaffy, 2200 Capitaine Bernier Street; and of Samuel Baranoff, 2200 Capitaine Bernier Street.

Peter Elliott, aged three and one-half years; and Mitchell Franklin, one and one-half, below, are the sons of Mr. and Mrs. Martin Yaffy, 443 Ninety-Sixth Avenue, Montreal; grandsons of Mr. and Mrs. Morris Fleishman, 4640 Bourret Street; and of Mr. and Mrs. Joseph Yaffy, 2200 Capitaine Bernier Street; great-grandson of Mrs. Fanny Namerow, 4785 La Petrie Street; of Mrs. Bertha Yaffy, 2200 Capitaine Bernier Street; and of Samuel Baranoff, 2200 Capitaine Bernier Street.



— Peri's Photo Studio

Jack, aged eleven years, below, is the son of Mr. and Mrs. Harry Kamrad, 78 Neptune Drive; grandson of Mr. and Mrs. I. Gutmacher, 80 Neptune Drive.

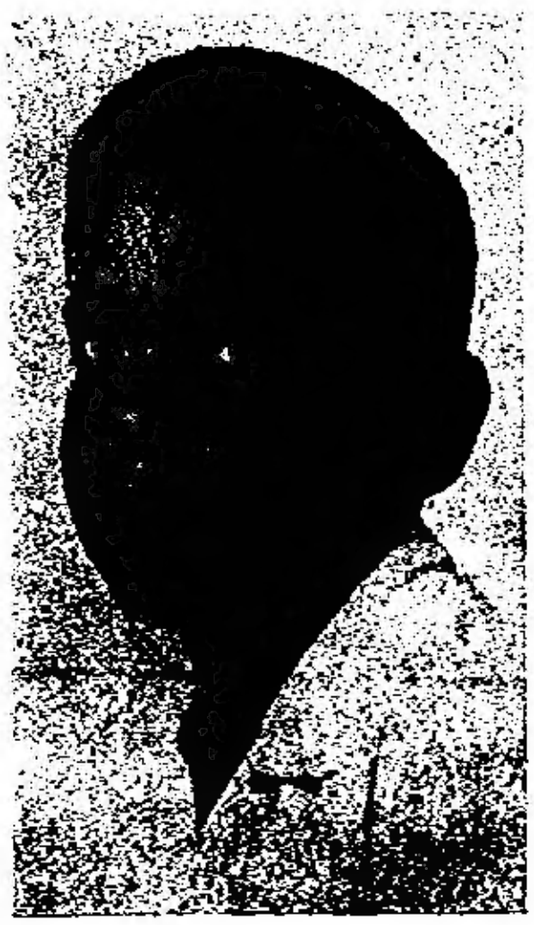
— Famous Studio

Robin, aged eleven years, below, left; Steven, and Neil, twins, nine, centre; and Brian, five, below, right, are the sons of Mr. and Mrs. Max Warsh (Warshafsky), 92 Alexis Boulevard, Toronto; grandsons of the late Mr. and Mrs. Alex Warshafsky; and of the late Mr. and Mrs. James Charendoff; great-grandsons of the late Mrs. Hanna Charendoff, who died on August 28, 1964, at the age of ninety-five years.

— Horvath Photography

Joel Howard, aged two and one-half years, right, is the son of Mr. and Mrs. M. Abramowitz, 4866 Bathurst Street, Toronto. He is the brother of Terry Ellen, aged nearly two months; grandson of Mr. and Mrs. I. Weltman, 7 Newgate Road; and of Mrs. Annie Abramowitz, 470 Wilson Avenue.

— Famous Studio



Maritimes Section

Allan J. Silverman, above, son of Mr. and Mrs. Julius Silverman, 5940 Inglewood Drive, Halifax, N. S., has been accepted for post-graduate training at the University of Toronto, in Toronto, Ont., where he will specialize in town and regional planning. He is a graduate of Dalhousie University, in Halifax, with the LL. B. degree.

Martin Chalkelson, below, son of Mr. and Mrs. Myer Chalkelson, 5893 Clanranald Avenue, Montreal, graduated from McGill University with the Bachelor of Arts degree. He held a four-year Sir Edward Beatty Scholarship; was a member the McGill Novice Debating Team; vice-chairman of Combined Charities; on the executive of the McGill Conference on World Affairs; member of Hillel Foundation governing board; did publicity for the Blood Drive; was in intra-mural basketball and football; is studying Law at McGill.

— Hy Welt

Mrs. Benjamin Swirsky, 3430 Ellendale Street, Montreal, above, is the former Miss Marsha Susan Jacobson, daughter of Mr. and Mrs. Barnett Jacobson, of Pompano Beach, Florida, formerly of Saint John, N. B. Mr. Swirsky is the son of Mr. and Mrs. Morris Swirsky, 4120 Isabella Avenue.

Laila Jane, aged fourteen years, left, is the daughter of Mr. and Mrs. Isaac G. Rockman, 6318 Pepperell Street, Halifax, N. S.; granddaughter of Mrs. Annie Rockman, 843 McEachran Avenue, Montreal, Quebec; and of Mr. and Mrs. Louis Rozovsky, 6316 Pepperell Street, Halifax.

— Perl's Photo Studio

Michael Stephen, aged thirteen years, above, is the son of Mr. and Mrs. Cecil Block, 5219 Grenier Street, Montreal; brother of David, eleven; and Ellen, eight; grandson of Mr. and Mrs. Harry Rimer, 4960 Bourret Street; and of Mr. and Mrs. Ben Block, of Hamilton, Ont.

— Perl's Photo Studio

Fred, aged thirteen years, left, is the son of Mr. and Mrs. Benjamin V. Weisz, 2325 Bedford Road, Montreal; brother of Sidney, aged nine and one-half years; and Marvin, four.

Chanukah Greetings

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Maritimes Section

The Jewish Agency, of the World Zionist Organization is represented here by B. D. Levin, of Israel, an economist and journalist. He was born in Warsaw, Poland, and graduated from the High School of Economics there. He settled in Tel-Aviv in 1932, was active in promotion of industry in Palestine and commercial relations with foreign countries. He was a bank inspector in Palestine, and Polish Consular Agent for Cyprus. He was general manager of several publications, including his own periodicals; organized the publishers in Israel; was vice-president of the International Federation of the Periodical Press; joined "Haboker", daily newspaper; in 1963 was sent to Canada as executive director of the Economic Department, and representative of the Immigration Department. He was a member of Bnai Brith in Israel; co-founder of the Tel-Aviv Yacht Club. Mr. Levin speaks Hebrew, Polish, English, Yiddish, German, Russian, and French. Mrs. Levin is the former Miss Shifra Jutrzenka. They have a son, Joseph Levin, a mechanical engineer, who lectures in the Haifa Technion; and a granddaughter, Karmit Levin.

Miss Ruth Libman, below, daughter of Mr. and Mrs. Hyman Libman, 551 Tait Street, Montreal, participated in the Canadian Work Study Program, in a Kibbutz (agricultural settlement) in Israel, with the first Canadian group to spend a year there. The program consisted of lectures ranging from "Problems Of Modern Israel" to "The History Of The Ancient Hebrews"; also guided tours throughout the country; and attendance at the Independence Parade in Beer-Sheba. Miss Libman is the sister of David Libman, 511 Tait Street; Norman Libman; Mrs. Neal Miretchnick (Gertrude), 2170 Scott Street; and Misses Bernice, and Evelyn Libman.

Mrs. Henry Kingstone, 4383 Bathurst Street, Toronto, is national president of the Women's ORT. National officers are: Mesdames A. B. Bennett, past president, 5 Burton Road, Toronto; Joseph Ain, 4728 Circle Road; and Harry Abelson, 6185 Deacon Road, both of Montreal; Samuel Bland, 555 Sheppard Avenue, Toronto; Meyer Dunsiger, of Ottawa, Ont.; Morris B. Manilla, 75 Palm Drive, Toronto; Joseph Y. Stotland, 2919 Soissons Avenue, Montreal; vice-presidents; Irving Salsberg, 62 Highland Hill, treasurer; Louis Minden, of Hamilton, Ont.; I. Webber, of Halifax, N. S.; and P. Stettner, 531 Rockland Avenue, Montreal; secretaries. Mrs. Kingstone's husband is Dr. Henry Kingstone. Their children are: Dr. and Mrs. Sheldon I. Kingstone, and Dr. and Mrs. Robert A. Kingstone; all of Toronto; and grandchildren are: Brian Allen, Lori Ellen, Debra Robin, and Neal Warren, children of Dr. and Mrs. Sheldon I. Kingstone.

CHANUKAH GREETINGS
TO ALL OUR FRIENDS

IRVING

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The seven boys shown here, with their teacher, W. F. Russell, were all in one class; in Outremont High School and were among the top twenty-seven students in the High School Leaving Examinations of the Province of Quebec, in the Protestant High Schools; in 1964. They all received an average of over 90 (ninety) per cent. Joseph Fiksel, one of them, who came to Canada from Italy as a baby, was the top student in the Province of Quebec. Their class home-room teacher was W. F. Russell, now retired as head of the mathematics department at Outremont High School. The seven boys were together since the ninth grade, in class XI B 4, a special all boys mathematics class of thirty-one students, taught by Mr. Russell. He was the instructor for thirteen of each week's thirty-five periods; and taught geometry, elementary and intermediate algebra, and trigonometry. The class was close in spirit; put out a paper called "Perspective"; and in grade ten raised funds by staging and producing a parody of "Julius Caesar". At the graduation, Mr. Russell, the teacher, and the boys, received an ovation.

William F. Russell, 1215 Crevier Street, Montreal, above, retired from active teaching with the Protestant School Board of Greater Montreal, in June, 1964. He went to the Outremont School System in 1941, having taught in Montreal West; and prior to that, in Saint John, N. B. He was born and educated in New Brunswick, graduating from the Provincial Normal School, now called Teachers' College, in Fredericton, N. B.; at Queen's University, in Kingston, Ont.; taught in Rothesay, N. B., where he met Mrs. Russell, who was also teaching. They have three sons: Robert Russell, who studied teaching, and is assistant to Clarence Wiley, director of the Montreal Boys Club; John Russell, teacher at Mount Royal High School; David Russell, who is a geography specialist at Chomedey High School, the latter two sons working with boys in free time, and with boys during summer vacations.

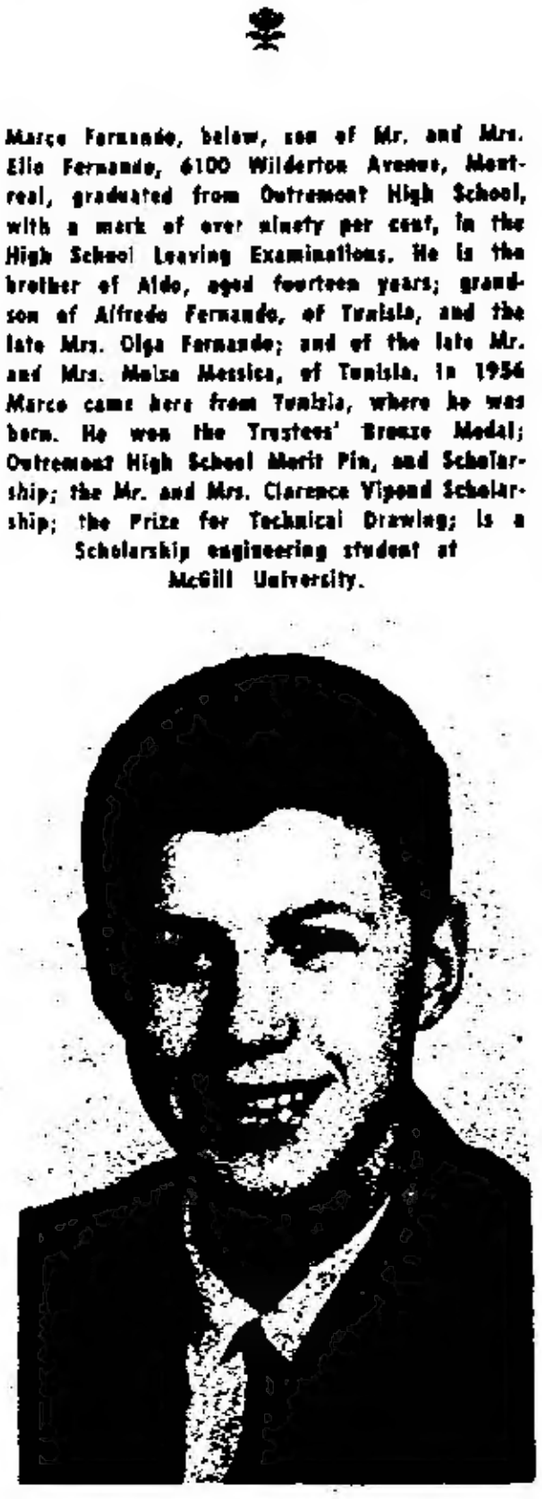
Joseph Fiksel, below, son of Mr. and Mrs. H. Fiksel, of Miami, Florida, formerly of Montreal, stood first in the Province of Quebec, in the Protestant High School Leaving examinations in 1964, with a mark of 95.9 (nearly ninety-six) per cent. He is the nephew of Mr. and Mrs. Fred Fiksel, 2100 Van Horne Avenue, Montreal, and came here from Italy when he was a few months old. His sister Mary, aged fifteen years, was born here. He is at Massachusetts Institute of Technology, in Cambridge, on a Scholarship. He went to Adath Israel High School, and then to Outremont High School, where he was president of the Mathematics Club. He won first general proficiency in the class; Trustees' Silver, and the Bronze Medals; Outremont High School Merit Pin; Protestant School Board of Greater Montreal Medal; Outremont High School Students' Council Scholarship; Alice Rwark Scholarship; Alfred Joyce Scholarship; Outremont Home and School Scholarship and Medal; and the Birks Silver Medal.

William Litwack, above, son of Mr. and Mrs. Harry Litwack, 3157 Van Horne Avenue, Montreal, graduated from Outremont High School, in 1964, fifth in the Provincial High School Leaving Examinations with 93.4 (over ninety-three) per cent. He is a Scholarship student at McGill University, in the general Arts course. He was class valedictorian; won the Birks Silver Medal; Prize for History; Prize for English; Trustees' Bronze Medal; Outremont High School Scholarship, and Merit Pin; Strathcona Academy Students' Council Scholarship; Brian J. Delansky Memorial Scholarship; Mr. and Mrs. Ben Morris Scholarship; was literary editor of the school paper, "The Rostrum"; class representative, with Edward Rothberg, to the Students' Council. His sister is Miss Carol Litwack, also a graduate of Outremont High School.

Thomas Romer, below, son of Mr. and Mrs. Paul Romer, 790 Champagneur Avenue, Montreal, graduated from Outremont High School, with 91.9 (nearly ninety-two) per cent in the 1964 Provincial High School Leaving Examinations; is at Massachusetts Institute of Technology, at Cambridge, Mass., on a scholarship. He came from Hungary as a small boy; is the brother of Agnes, aged fourteen years; and Martha, ten; grandson of Mr. and Mrs. Morris Gottman, 2650 Goyer Avenue. He won the Trustees' Bronze Medal; Outremont High School Scholarship and Merit Pin; Daniel Katz Memorial Scholarship. At High School, he was on the board of the annual, "The Outlook"; was representative to the Canadian Broadcasting Corporation Youth Council.

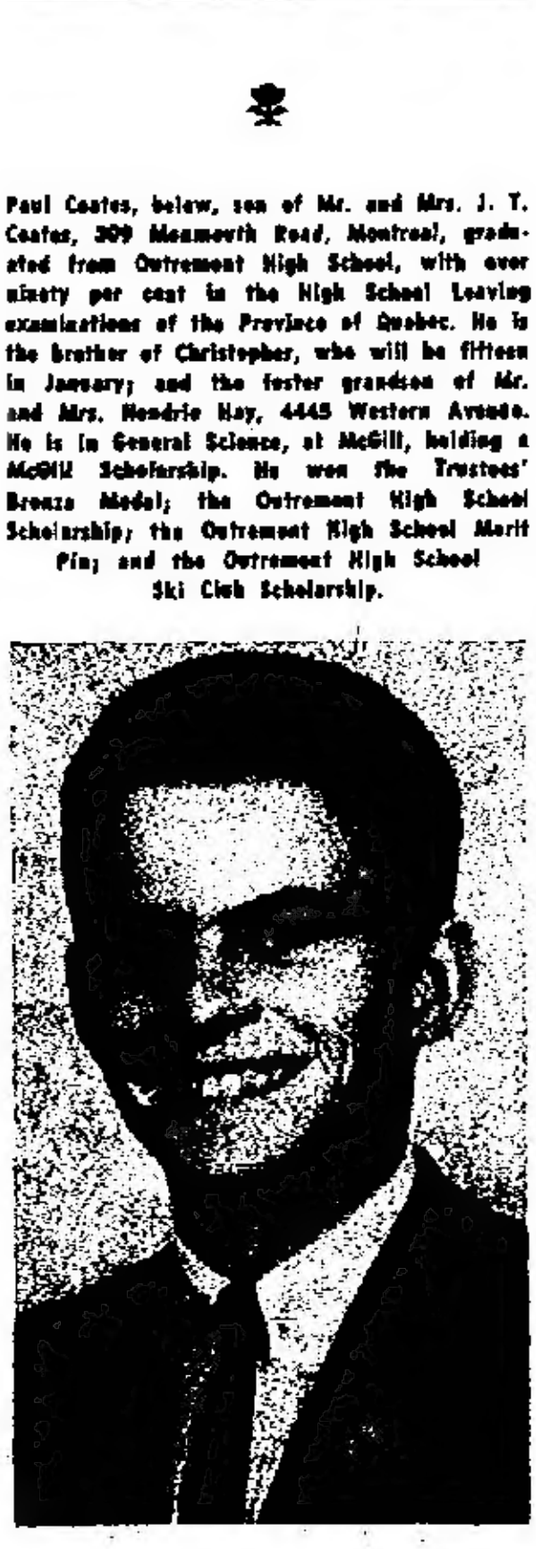
David Berengut, above, son of Mr. and Mrs. Solomon Berengut, 2300 Ekers Avenue, Montreal, graduated from Outremont High School with a mark of 91.1 (over ninety-one) per cent, in the 1964 High School Leaving Examinations, and is in the Science course, at McGill University. He went to Talmud Torah, and Herzliah High School, winning scholarships every year; an entrance scholarship to University; now the Trustees' Bronze Medal; the Outremont High School Scholarship and Merit Pin; the Goldie Markowitz Memorial Scholarship; and a prize for Physics. In 1963-1964, he was fourth in a Canadian Mathematical Congress Society contest. At High School, he was in the Mathematics Club; Chess Club; Cercle Francais; United Nations Club; and in athletics. His brother, Morris, is twelve years old; and his grandmother is Mrs. Elima Slomer.

Marco Fernando, below, son of Mr. and Mrs. Elio Fernando, 6100 Wilderton Avenue, Montreal, graduated from Outremont High School, with a mark of over ninety per cent, in the High School Leaving Examinations. He is the brother of Aldo, aged fourteen years; grandson of Alfredo Fernando, of Tunisia, and the late Mrs. Olga Fernando; and of the late Mr. and Mrs. Moise Messica, of Tunisia. In 1956 Marco came here from Tunisia, where he was born. He won the Trustees' Bronze Medal; Outremont High School Merit Pin, and Scholarship; the Mr. and Mrs. Clarence Vipond Scholarship; the Prize for Technical Drawing; is a Scholarship engineering student at McGill University.



William Klein, above, son of Mr. and Mrs. Abraham Klein, 5515 Smart Avenue, Montreal, graduated from Outremont High School with over ninety per cent, in the 1964 High School Leaving Examinations; is a Scholarship student in the seven-year medical course, at McGill University. He is the brother of Mark, aged twelve years; grandson of Mrs. Julia Kamerling. He won the Trustees' Bronze Medal; Outremont High School Scholarship, and Merit Pin; Outremont High School Ski Club Scholarship; and at High School was French editor of the annual, "The Outlook"; was in the Chess Club; and Mathematics Club.

Paul Coates, below, son of Mr. and Mrs. J. T. Coates, 309 Monmouth Road, Montreal, graduated from Outremont High School, with over ninety per cent in the High School Leaving examinations of the Province of Quebec. He is the brother of Christopher, who will be fifteen in January; and the foster grandson of Mr. and Mrs. Hendrie Hay, 4445 Western Avenue. He is in General Science, at McGill, holding a McGill Scholarship. He won the Trustees' Bronze Medal; the Outremont High School Scholarship; the Outremont High School Merit Pin; and the Outremont High School Ski Club Scholarship.



HISTORICAL MEDICINE: THE EVIL EYE

(Continued from Page Sixteen)

in which the mind becomes passive and in which the movements, the senses, and the ideas of the person hypnotized become subjected to the will and suggestion of the operator, is a form of fascination divested of occult and supernatural elements.

The power of speech to affect the health and welfare of persons was universally recognized by ancient and medieval writers. Even as great a man as Aristotle believed that the mere sound of the fascinator's voice has a wonderful power. The belief in the benediction of ecclesiastics and in the greetings and good wishes of friends is as strong today as ever. On the other hand, malediction which was looked on by primitive man as a deadly weapon having a malignant effect on life and property, is still feared by many person.

The mysterious power of touch was also recognized by all the ancients. Blessings in the Scripture were always accompanied by the touch of the hands.

According to the New Testament, all who saw Christ desired to touch his garments in order to receive some healing virtue. His miraculous cures were always performed by the touch of his hands. It has been a popular superstition that scrofula can be cured by the touch of a king's hand or by the touch of the hand of the seventh son of a seventh son.

Fascination was exercised by other sense organs. It is still believed in some countries that one can be fascinated if given a taste from the cup containing the potion of the fascinator and that the *jettatore* emits a disagreeable odor and is known for his general squalor. The sense of hearing, though it is only a receptive faculty and not an emissive one and therefore can have no direct bearing on fascination, is nevertheless a factor in the malicious glance, because it contributes to the fascinator's envy.

Though it was believed that fascination could be exercised by all the sense organs, the eye was considered the chief among them. From the earliest times the eye was considered capable of responding to the various states of the body and mind.

"The images of our secret agitations," said Alterfi, "are particularly painted in the eyes. The eyes appertain more to the soul than any other organ. It seems to be affected by and to participate in all emotions, express sensations, the most lively passions and the most tumultuous feelings and the most delicate sensations. The eye at once receives and reflects the intelligence of thought and the warmth of sensibility. It is the sense of the mind and the tongue of the understanding."

Hiram Powers expresses the same idea in different words. "The eye," he says, "is the window of the soul, the mouth, the door. The intellect, the will are seen in the eye; the emotions, sensibilities, the affections in the mouth. The animals look for man's intention right in his eyes. Even a rat when you hurt him to bay looks you in the eye."

This conception of the eye is not merely the creation of poets. Physicians, even before the days of the ophthalmoscope, considered the eyes a prominent factor in the diagnosis of diseases. In the "Corpus hippocraticum" and in Galenic medicine, the eyes played a significant part, and after the discovery of the ophthalmoscope the visual organ became the barometer in the identification of many internal maladies and clinical complexes.

With the increased knowledge of the structure and function of the eye a less contemptuous attitude toward many old ideas has become evident. Old conceptions founded on superstition now receive a rational interpretation in the light of modern investigation. The studies of Spencer and particularly those of Darwin revealed that the teleologic point of view that ocular manifestations are the result of habits and the will is erroneous. Darwin showed that the ocular gestures and expressions in man as well as in lower animals are a direct result of emotions in the brain and nervous system and are independent of the will and habits.

That the eye has other faculties than vision can easily be demonstrated by the manner in which persons can understand one another by merely watching the eyes. One speaks of a kind and friendly eye, of murder and the devil in the eye, of a flash of anger, a flow of indignation and a light of madness. "Love, anger, pride and avarice," says Addison, "all visibly move in these little orbs."

There are certain expressions of the visual organ which have become more or less fixed in the human mind. The eye can denote thoughts and spoken words. The wide open eye is spoken of as the covetous evil eye. The stare is regarded as an expression of amazement, horror, admiration, insolence, or absent-mindedness.

The ogle is a glance marked with coquettishness, admiration, or vulgar familiarity. The scowl, a frown accomplished by the lowering of the brows, conveys a threat. The wink, a quick opening and shutting of the lids, is accepted as a sign to watch out or a pretense not to see. Certain movements of the eyeball furnish the means of silent communication.

It is recognized that when the visual axis is fixed above the horizontal meridian (heavenward) this signifies religious devotion. If the axis is directed downward, the glance expresses modesty. If the axis is directed outward, it signifies "go out" or "take things out." If it is directed toward the nose, this indicates "come in" or "bring in," or "put things back."

If the eyeball is rotating in all directions and refuses to meet the gaze of a neighbor, it is construed as a sign of guilt or dishonesty. If the gaze is fixed and slightly divergent on the visual axis, it denotes candor and willingness to see and be seen, an easy conscience; hence it is known as the "baby stare." When one is in good spirits, the eye sparkles and the skin below is somewhat wrinkled. In bad humour, on the other hand, the upper lid is lowered, and the eye is restless.

Emerson describes the qualities of the visual organ as follows: "One of the most wonderful things is a glance. It transcends speech. It is the bodily symbol of identity. Some eyes threaten like a loaded pistol and some are as insulting as hissing and kicking. Some have no more expression than blueberries while others are as deep as a well which you can fall into." Tuckerman was even more explicit: "The eye," he says, "speaks with an eloquence and truthfulnesa surpassing speech. It is the window out of which the winged thoughts often fly unwittingly. It is the magic mirror on whose crystal surface the moods of feeling fitfully play like the sunlight and shadow on a still stream."

As the eyes are the first to apprehend the gaze of the fascinator, they were considered to be the organ most frequently affected. The eyes of the new-born were particularly endangered. Ophthalmia neonatorum which is responsible for a large percentage of blindness, was attributed to the evil eye.

Trachoma, which is endemic in the East and the cause of much visual disturbance, was not attributed to direct contagion but to the malicious glance of the trachomatous fascinator.

All other inflammatory diseases of the eye, even those that were caused by injury, were ascribed to the envious and spiteful glance. It was believed that the fascinator, who as a rule is reputed to possess deformed and inflamed eyes, transmitted his defects to his victim to get rid of his own trouble.

Among the other ocular diseases ascribed to the evil eye were squint, nystagmus, exophthalmia, leukoma, and cataract. A mother who brought her son to my office to be treated for divergent squint blamed a fascinator who possessed the same deformity for afflicting her son with strabismus. She claimed that two days prior to the birth of her child a certain cross-eyed man suspected of having the evil eye had gazed at her. A similar case of maternal impression was related to me by a colleague who had a large Italian practice. His patient had ptosis of the right upper lid.

In Cairo I observed two cases of juvenile cataract within one family. In each case calcareous changes in the lens set in early in life. The mother blamed the gaze of a jealous relative who had no children of his own and who possessed the same anomaly.

Colic in children is ascribed to a jealous glance. During my early practice in a Philadelphia foreign settlement, a mother would occasionally report that her child had been in the best of health until a certain woman (who was not liked in the community) visited her, at which time the baby stopped nursing and was seized with crying spells it would not stop for hours.

Yawning is another sign of fascination. A patient charged that a neighbor of hers was responsible for the continuous yawning of her five-month old boy. The boy had just been given a bath, and he felt his best when the allegedly ill-favored woman visited the home and kept admiring his beautiful skin and light hair. As soon as the visitor left the boy began to yawn and could not stop.

Hiccups are often attributed to the influence of the evil eye. A mother brought to one of my colleagues a three-year old girl who had a spell of hiccups for two days. She said that while her daughter was playing in the room, a sister-in-law who had no children of her own visited them. It was a hot day, and she served the visitor a cold drink. The child also asked for a drink, which was given to her. As soon as the child swallowed the water she was seized with hiccups.

Fever, whatever the cause, is blamed on the evil eye. A clergyman once told me that he was convinced of the evil effects of a spiteful glance. When asked what it was that prompted him to this belief, he narrated the following story.

One day he paid a visit to a friend's home where he found a boy happily playing in the room, evidently in the best of health. Suddenly a neighbor entered the room, looked at the boy and uttered some complimentary remarks. As soon as he left the house, the child was seized with a vomiting spell followed by fever, and he had to be put to bed. The mother immediately diagnosed the case as that of the evil eye.

She remarked that this man, who had no children of his own, had the reputation of making ill any child at whom he glanced. What was worse, she said, she could not refuse him entrance, for there was no malice in him. The clergyman suggested that she consult a certain physician known to be a children's specialist. She remarked, "oh, no, sickness brought about by the evil eye can only be cured by the evil eye specialist." Thereupon an old man was sent for, who took a skull-cap from his pocket, put it on the child's head, laid his right hand on it and mumbled a certain incantation which the clergyman could not make out.

The most critical period of life when special precautions are required against the malicious glance

is the late phase of pregancy. Women in that period were thought to be particularly susceptible to attract the attention of the fascinator not only to themselves but to their intra-uterine child, who might be afflicted with almost any kind of anomaly. The birth of monstrosities and particularly cyclops and infants with congenital anomalies of the eye was ascribed to the evil eye.

In old Mexico pregnant women were guarded against the eye that might envy the good fortune of the hopeful couple and visit them with a calamity. Ceremonies of a religious nature were observed in the prepartum state, and rites were performed after the birth of the child.

On the night before baptism, and in the case of Jews, before circumcision, the child is watched rather closely. In the case of credulous Jews the danger is averted by placing a circumcision knife, a Bible, or a book of Kabbala under the baby's pillow. In Italy it is customary for friendly neighbors to serenade in front of the mother's house on the night prior to baptism.

The nuptial day also requires special precautions. According to Frazer, there is a custom among certain peoples in the orient to change garments before the marriage ceremony. The bride disguises herself as a man and the bridegroom as a woman. Argive brides wore false beards when they slept with their husbands for the first time. Spartan brides had their hair shaved and were clad in men's clothes and boots on their wedding day.

It is customary among the Jews of Tunis to take the bride after the religious ceremony into an upper room, where she is seated on a chair placed on the divan and is surrounded by all her friends. Her mother-in-law then comes forward and unveils her, and with a pair of scissors cuts off the tips of her hair. The last ceremony is supposed to drive away all evil influences that might harm the newly married couple, and is considered of great importance. The practice of clipping the hair on the wedding day is common among the Orthodox Jewesses of Eastern Europe and Asia.

In Greece, the bridegroom carries a black-handled knife in his belt, and the bride carries an open pair of scissors in some convenient place to combat the fascinator. Among the Khangars, the bridegroom carries a dagger or a nutcracker against the evil eye and smudges his forehead with lamp black. Among the Jews in medieval Egypt the bride led the wedding dance with a helmet on her head and a sword in her hand. The bridegroom disguised himself by putting on female attire.

The aforementioned weapons are intended to frighten the fascinator and thus protect the bridegroom from the evil eye in a critical moment of his life. The change of garments and the discoloration of the face are designed to elude the attention of the malicious onlooker, as might have been the case if the bridegroom were to appear handsome in his wedding garments.

Nursing mothers particularly are at the mercy of the evil eye. Young mothers must be careful when suckling their children not to show their breasts, for such exposure might attract the evil eye and cause the milk to dry up or to turn to water.

Precautions against the evil eye apply also to animals. Disappearance of milk in cows is attributed to the evil eye. Farmers are careful not to milk cows in the presence of neighbors or strangers for fear of revealing the quantity of the milk that the cow gives. Stories of the disappearance of milk and mishaps to the animals are current among country folk.

Admiration is usually connected with envy. There is in reality no disinterested admiration, and therefore it is believed that admiration exposes the admired person or thing to the fatal spell of the evil eye.

When the Romans found it necessary to praise any one, they added to their remarks, *Praefiscini dixerim* ("Fain evil! I should say"). In modern Italy when one looks at a child it is customary to say — *Si mal occhio non si fasse* ("May the evil eye not strike"), *Grazio dio* or *Dio la benedicta* ("Blessed be the Lord"). A well-mannered Arab will not pay a compliment without remarking, *Mashallah!* ("God be praised!"). Country folk in England remark, "I do wish 'ee no harm" or "Lord be praised!". An Irishman will utter "Glory be to God!" or "God bless you." In Germany the words *Berufen* or *Unberufen* are used.

If one compliments a child in Greece one is expected to spit three times and say, "May no evil come to you." Among East-European Jews it is customary to address a child with the words *"Du mieskeit"* ("You ugly one"), *Kein ayin hara* ("No evil eye"), or *Kein Boese Auge* ("No evil eye"). It is believed that an uncomplimentary phrase about the child's appearance and behavior will counteract the admirer's evil design. The use of the words rascal or scamp when addressing youngsters may be traced to this old superstition.

Travellers have observed that nothing distresses an Egyptian mother more than the admiration of her children by strangers. If any one is seen staring at the child the mother quickly snatches the child away to perform some supplications. The English archeologist Edward Dodwell (1767-1832) told of a stranger in Corfu who unwittingly expressed admiration for two children. The grandmother became so worked up about the safety of the children that she could not be appeased until the stranger spat three times in their faces.

Kipling points out in one of his stories that petting children in India is highly improper unless it is accompanied by ironical remarks to quieten the evil powers. If such remarks are not made and evil befalls the little ones the friendly visitor will be blamed.

Young persons who excel in their studies or gain the applause of the public by their oratory or artistic performances are especially subject to the evil looks of the public. The Talmud relates that on one occasion Rabbi Judah Nasi was requested to come to the pulpit of the Academy to deliver a discourse. But his father, Rabbi Simeon ben Gamaliel, did not favor the honor shown to his gifted son. "I have only one dove among you," he said, "Do you wish to take him away from me by destroying him?" He feared that the envious glances of the audience might harm his son if he were elevated to leadership.

This belief prevailed in England as late as the sixteenth century. "It seems," said Francis Bacon (1561-1626), "some have been so curious as to note that the time when the stroke of the envious eye does most hurt is particularly when the body is beheld in glory and triumph."

In eastern Europe, to this very day, parents who take pride in the accomplishments of their children are careful not to expose them to public admiration for fear of an envious glance.

Approval or commendation of animals was also beset with the danger of fascination. Virgil put into the mouth of the shepherd Menacles the following words: *Nescio quis teneros oculis mihi fascinat agnos* ("I know not what eye has fascinated my tender lambs"). The Arab believes that if a stranger admires a horse it will waste away. As a protection against the evil eye he ties an amulet or a red ribbon around the neck of his favorite horse. A fox's tail hung between the horse's eyes has also been employed for protection.

When passing an Irish farmyard it is customary to say, "The blessing of God be on you and your labors." In the Highlands of Scotland, according to Elsworthy, another man's animal must be praised with "God bless it," in order to avert mischief. If the stranger neglects to express the blessing of God, the owner's blessing may have the same effect. Another way of counteracting the danger of animal admiration is for the owner to disparage it in as many words as it was praised by the neighbor. For example, if the possessor of the evil eye remarks, "What a fine pair of horses you have!", the owner should say, "No, my horses are not fine at all."

New clothes on children attract the evil eye. When in certain eastern countries a garment is put on the child for the first time, the mother is careful to turn the garment inside out. It is believed that a witch or fascinator is rendered harmless when the article of clothing is worn in such a fashion. In Scotland, a burning stick is put in the lapels of a newly worn garment for the same reason. Jews of Eastern Europe are accustomed to say when a child puts on a new garment, *"Tiballeh vetithadeh"* ("You shall wear it out and renew it").

Mothers in Scotland often take care that at least some articles of the child's dress are at fault in respect to neatness. Though the mothers may be the pink of neatness in their own homes, they always arrange something untidy about their children when the children go out on the street, for example, to have one of the child's stockings turned inside out. For fear of the evil eye, Arab mothers, even at the present time, will not wash their children's faces or dress them properly. They may even throw filthy objects on the child so exposed in order to thwart the jinn.

Professing good health or giving utterance to joy or pleasure is considered hazardous because of the danger of the evil eye. A Manxman, when asked how he is, will always add to "I am well" the words "Just now." The Jews of Poland and Lithuania will not even say, "I am well" but will say instead, *"Gott bu dank!"* ("Thank God!") or *"Malebt noch"* ("Still alive"), and often the answer will be with a gesture of the hand or with the utterance *"na"*. Giving utterance to joy all over the world is considered a development of psychologic aberration and is believed to bring bad luck.

Even inanimate things are at the mercy of the evil eye. The evil eye was believed to impart a poisonous effect on inanimate things and particularly on food. In Greece care must be exercised in the baking of bread lest some malicious neighbor comes in, ostensibly for a chat, and put the evil eye on the leaven. Unless the kneader averts the disaster by special gestures which would turn away the evil influence, it is feared that the baking will become tainted.

Among certain people the purpose of the prayer before meals was to counteract the evil eye which might be in the food by invoking the blessing of a higher power. Frazer reports that in the province of southern Abyssinia, the doors of the houses are scrupulously barred at meals to exclude the evil eye, and invariably a fire is lighted. The same author relates that every time an Abyssinian of rank drinks, a servant holds a cloth before his master to guard him from the evil eye.

The natives believe, says Frazer, that the act of eating and drinking is attended with special danger. At this time the soul may escape through the mouth or be magically extracted by the presence of an enemy.

A striking illustration of the belief that food may be poisoned by the glance or the fascinator was reported in the Russian paper *Illustriravanski Mir* in 1881:

"The Russian government turn-

ed over a convict sentenced to die to the Academy of Science for the purpose of testing the powers of the evil eye. The prisoner was starved for three days during which time a loaf of bread was placed in front of him of which he was unable to partake. At the end of the third day, the bread was examined and found to contain a poisonous substance."

While this story does not prove anything, as the bread might have been spoiled by being kept in a damp cell for three days, the fact that a paper would print it shows that even in modern times the public is susceptible to the belief in the supernatural powers of the eye.

Plinius reports that special laws were enacted in Rome against damage to crops by the evil eye.

Rab, a Babylonian rabbi, prohibited standing in a neighbor's field when the grain was in the ear. The Talmud advises that one should paint a tree whose fruit is falling red, in order that it may not be affected by the evil eye.

On the basis of the theory that envy was the underlying cause of the malicious glance, the first precaution was to elude the fascinator by making him believe that there was no cause for grudge or jealousy. This was accomplished by such acts as turning one's back on the possessor of the evil eye, besmudging the face, or changing the clothes; in other words, the idea was to hide the identity of the person or thing leading to jealousy.

Another method to render the spell harmless was to distract the attention of the fascinator by displaying gestures that provoked laughter and good humor. Still another procedure was to defy the evil eye by displaying something unpleasant to show the fascinator that he is not feared and that if he persists in his evil he will be repaid with interest.

Some of the gestures employed were obscene, based on an ancient heathen belief that obscene gestures project against the evil eye. The most familiar gesture is the fig or *feige*, which consists of putting the thumb between the index and the middle finger in a closed fist, so that the thumb projects beyond. This sign was both protective and insulting — the greatest indignity of all mocking gestures, as it represented the symbol of the phallus.

Among the classical writers it was known as *manus obscena*. The Romans spoke of it as *persuma ignominia*. In France it is called *faire la figure*, and in Germany, *Feige*. In Russia it was common to chase away a fascinator by showing him an extended arm with the *feige* at the end. Shakespeare put in the mouth of Pistol "When Pistol lies do this; and fig me, like the bragging Spaniard." The English idiom "Don't care a fig" expresses a contemptuous idea. In Italy this gesture is known as *mano fica (far la fica)*.

In the early centuries of the present era, gestures of a similar character were used in Palestine and Babylon to drive off the fascinators. "Whosoever is to enter a city and is afraid of the evil eye, should place his right thumb in his left fist and his left thumb in his right fist and say, 'I am N. (name) son of N. of the Tribe of Joseph whom the evil eye may not touch.'"

According to Lawson, the modern Greek procedure to drive away the fascinator is as follows: The person who suspects that he is being "overlooked" raises his closed fist and then suddenly advances either with all the fingers open, or with the thumb and little finger extended. This is a gesture of defiance and is supposed to return the evil on the offender's own head with usury. For some unknown reason the Boy Scouts of the French Republic have adopted this gesture as their salute.

The emblem of the phallus, according to Plutarch, was sacred to the Egyptians and was connected with the worship of Osiris. It was the most sacred ornament worn by the Vestal Virgins of Rome.

Pliny noted that the god Fascinus was worshipped by the Vestal Virgins as a deity. He probably referred to Bacchus, who was worshipped as the god of fertility, and to the highly symbolic festivals of Dionysos, at which the phallus was borne in a triumphal procession through the streets, followed by men disguised as women carrying the *satyrica signa*, and by women bearing baskets of figs.

These festivals were excessively licentious, and yet decent women took part in them. Fascenninna singsongs of a humorous and satirical and often indecent character were recited at wedding parties to insure good fortune. Phalli carved on stone were found in central Africa in the ruins of Zimbabwe. Large numbers of such amulets found in Pompeii and Herculaneum, are exhibited in Naples in the National Museum.

Another favorite method of averting the evil eye was to tie a thread with three knots about the infant's neck and then spit three times on the ground. The soil mixed with spittle was placed on the baby's forehead and lips. This was performed with the middle finger *(dipitus infamus)*. This finger, when placed forward, later became an expression of contempt. According to Suetonius, the projection of the middle finger was an obscene gesture, *manus obscena* (the obscene hand).

The hand in the attitude of sacerdotal benediction, with the two first fingers and the thumb separated from the last two fingers, is probably a protecting sign against a spiteful glance. The hand is still held in that position by descendants of the priestly family in the synagogue during benediction and was used as an amulet for that purpose long before the Christian era.

Another manual gesture, the manipulation of the fingers in the form of a horn *corne*, was also used to avert the evil eye. In this gesture the first and the fourth finger were extended; the others were turned down, and the thumb was closed over them. In Italy the gesture in the shape of a horn is still used against the evil glance. The right hand is almost constantly in that position. If there is no fear, the hand is pointed directly toward the evil eye of the suspected fascinator. The sign of the horn was common in Spain and medieval Germany. The horned hand, *mano cornuto*, was used as an amulet to protect the home from the evil eye. Such an emblem is often seen suspended from the end of a necklace.

The semilunar-shaped amulets were used in Babylonia as a symbol of Astarte and by the Egyptians as a symbol of Isis. The Mohammedans use a crescent-shaped charm. This is probably the forerunner of the horseshoe, which is used all over the world on houses and on harnesses of animals as protection from the evil eye.

Another prophylactic measure is the emblem of an eye. In Egypt the eye was the sign of the all-seeing power of god Ra, the sun god. A charm roughly made in this pattern was called the eye of Osiris. During the process of embalming this was placed inside the body so that it would watch the soul and guide it through darkness to the light beyond. It was worn on a necklace to drive away evil influences and keep the wearer free from witchcraft and the evil eye.

In an Egyptian talisman, when two eyes appeared side by side, the right one was the symbol of Osiris, and the left was the symbol of Isis. A large eye (the all-seeing eye) was painted on the beams of ancient Egyptian sailing vessels to forestall the evil eye.

In many churches of foreign countries wax or silver eyes are still suspended from the wall or placed in front of the worshippers to protect them from the evil glance of the fascinator. Pliny advised to hang the right eye of a frog around the neck if the left eye is affected and the left eye of a frog if the right eye is affected. The theory of *similia similibus curantur* appears to have been observed in ancient medicine.

Fascinators in Greece seem to have had an aversion to the odor of garlic. The very mention of the name was enough to break the spell. No midwife in Greece will go about her business without a plentiful supply. In England rue was believed to possess healing virtues. It was called "herb of grace," and mothers were careful to conceal it in the clothes or hang it about the necks of their children as a protection against witchcraft and the evil eye. "There's rue for you," said Ophelia, "and here's some for me, we may call it herb of grace Sundays." A sprig of rue attached to the garment or in the buttonhole is valued in modern Italy.

Amulets have been used from the earliest times to protect men, animals, and things from the malign power of the spiteful glance. These were made in different forms and designs. The Arabs used a square box-shaped amulet wherein was placed a parchment scroll of the "Koran," bits of certain kinds of wood, stones, bones, or crumbs of bread. This is still in use by women and is often attached to the headdress of children and to the girdles of men. It is an old Semitic design known in Isaiah as "*botei hanefesh*" (the houses of the soul).

The early Hebrew amulets consisted of boxlike containers in which were deposited passages of the Scripture written on parchment. The phylacteries are probably a development of an ancient amulet. The Hebrew amulets of a later day were made of metal in the shape of a pentagon star at the center of which was engraved the word Jehovah or various permutations of this name. The Christian amulet was a five-pointed star, a pentagon, often known as a pentacle. Such stars were embroidered in the wearing apparel of children or suspended from the neck as a mascot against the evil eye.

The star is an outstanding feature of church architecture and its equipment. The original purpose probably was to guard the worshippers against the danger of a malicious glance. A pentacle frequently adorned royal robes and decorated the mantles of wizards. Medieval rulers used five-pointed stars as insignia of state, and authors illuminated the first page of their manuscripts with a five-pointed star to ward off the critical eye of the fascinator.

Some amulets displayed gestures that provoked laughter. They had the engravings of asses' ears or of *satirica signa*. The object was to change the bitter envy of the fascinator into good humor. In Italy a silver antelope horn, a key with a heart on its handle, a crescent moon with a face on it or the engraving of a hand with the first and the middle finger directed downward, is occasionally worn as a mascot.

The greatest number of amulets were inscribed with words in a foreign language. The Aramaic dialect was thought to be most effective for this purpose. The inscriptions against the evil eye on the incantation bowls discovered in Mesopotamia and dating from the fifth and sixth centuries are in that language. Amulets were not considered holy in the Talmud, even though the name of God was inscribed on them.

Alexander of Tralles, a famous physician of the sixth century, recommended a number of amulets but admitted that he had no faith in them but merely ordered them as a placebo for the rich and fastidious patients who could not be persuaded to adopt a more rational treatment.

The same idea is expressed by a Jewish contemporary in Babylon,

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THE BASIC PROBLEM OF OUR GENERATION IS TO FIND NEW CHALLENGES FOR JEWISH YOUTH

(Continued from Page Eight)

the most free country in the world, the United States, where such a law as the Foreign Agent Bill makes it imperative for any representative of a world organization or an international body to register and thus be subject to a permanent control.

This is an indication of the climate of the Twentieth Century, which is disastrous, especially for a minority like the Jewish one, whose future depends on maintaining its conscience as one people, despite its dispersion, and on its spiritual, moral, and religious tie-up with the State of Israel.

This consciousness of Jewish unity, of being one people (one of the essential conditions of Jewish survival as a people) is also endangered by a tendency of many Jewish communities toward a new kind of Jewish isolationism, of separatist policies and actions. The lessening of external immediate dangers to Jewish existence on the one hand, and the wealth of Jewish communities with the resulting abundance of various organizations which feel that they don't need cooperation with other Jewish bodies, strengthens this tendency of isolationism and separatism.

But, stronger than all this is the fact that with the full political emancipation of the Jewish communities all over the world, with their growing wealth, with the lessening of brutal anti-Semitism and the disappearance of the religious basis of Jewish life for the larger part of the Jewish Diaspora the danger of disintegration and assimilation, especially of the young generation, is greater today than in any period of our history and represents the main threat to Jewish survival.

The basic problem of our generation is to find new challenges for the Jewish youth, new sources of inspiration now that the rigid and dominant form of life imposed on the Jewish people by Jewish religion for so many centuries has lost its central role in Jewish life.

This situation determines the main historical task of Zionism in our period. It must bind Jews all over the world, spiritually and psychologically, to Israel which, as the greatest creative venture in Jewish life, can become the most powerful source of pride and inspiration for our generation and future ones.

The Zionist Movement must, on the other hand, deepen the conscience of Jewish unity within the dispersed Jewish communities and organize them to common action as one people in one framework comprising both Israel Jewry, and the Jewish communities of the world. Unless we develop a deep feeling of mutual responsibility, where Israel feels herself as responsible for the future of the Jewish communities of the world, as the Diaspora must be ready to bear co-responsibility for the future of Israel, the future of neither Israel nor the Diaspora can be regarded as secure.

This sets tremendous new tasks for the Zionist Movement. More difficult even than its original aim to create a Jewish homeland. The future of the Movement will depend on the measure of understanding of the World Zionist Organization of its historical necessity and its raison-d'être and on its spiritual and organizational ability to fulfill these tasks.

DANGER ON THE RIGHT: MULTI-MILLION DOLLAR ASSAULT ON DEMOCRATIC PROGRESS

(Continued from Page Seven)

the first real test of Radical Right strength. Although most of its candidates were defeated, the Radical Right made its presence felt in the political picture in a number of states.

In California, where the Radical Right in general and the John Birch Society in particular were strongest, the two known Birch members in the Eighty-seventh Congress — Representatives John Rousselot and Edgar Hiestand — were defeated in their bids for re-election. Superficial observers concluded that the Birchers and their allies had suffered a resounding defeat.

The conclusion was not justified; the Rousselot and Hiestand districts had been redrawn by the California state legislature and neither of the men was given much chance of winning. Despite this handicap, the two ran surprisingly strong races, Rousselot polling 46% and Hiestand 45.5% of the vote cast. A third Bircher — H. L. Richardson, later to become one of the Society's paid co-ordinators — polled 44.2% in another district.

In other primary and general election campaigns that year — including those in such politically important states as New York, Texas, Michigan, Wisconsin, and Washington — the John Birch Society and its Rightist allies wrought an impact on the course and the character of the campaigns far greater than the numerical strength and voting power of their adherents.

In the June, 1964, California primaries at least five members of the Society were successful in bids for Republican nominations as candidates to the House of Representatives and to the state legislature; three others publicly reported to have ties to the Birch Society were also victorious. Assessing the

results of the 1964 primaries in California, Rousselot, as western states governor for the Birch Society, rejoiced — declaring that "it was a good day" for the cause.

It is a fairly certain fact that the leaders of the Right Wing — Radicals and their conservative allies — have not yet mobilized anything but a fraction of their potential reservoir of support. And it is reasonable to expect that these leaders may, in the next few years, mobilize and activate new thousands, if not millions, of confused and frightened citizens not now marching in the Rightist ranks.

This is all the more likely because the fears and frustrations of the "long, twilight struggle" seem likely to continue for years. Those who seek the quick and the easy answer to the complex and delicate problem of the cold war will continue to be drawn to the Extreme Right, whose siren song appears to offer such an answer.

At home, the tensions of the racial crisis will test the tolerance, the good will, and the steadfastness of the most stable Americans — let alone the citizen who is mercurial, short-tempered, prejudiced, or worse. The latter may easily be drawn to the slogans and banners of the Radical Right.

Meanwhile, the Radicals — Welch, Hargis, Smoot, McIntire, and the Courtneys — who proclaim that the nation is in the grip of a Communist political apparatus, whittle at the very concepts of the Republic they say they would save. They charge those who oppose them with treason and subversion at worst, with being dupes of the Communists at best.

What of the not-so-Radical Right — the Conservative allies who do not accuse their opponents of Communism or warn of massive internal conspiracies, but who blink at the Radical's game out of either softness or blindness?

Should not those who say they are conservative, without abandoning their principles, some day abandon once and for all the Radicals with whom they too readily fraternize?

What is needed on the Right Wing is a house-cleaning that would separate the conservative wheat from the radical chaff, so that an Admiral Moreell or a William F. Buckley, Jr., would no longer with such ease agree to lend his name to an organization or group that abounds with leaders or members of the John Birch Society, or to make common cause with those who, like Captain Eddie Rickenbacker, willingly appear in Billy Hargis' carnival of fright.

Whether the non-Radical Right can accomplish such a cleansing is its problem. But it is also the nation's problem, because the nation *needs* a truly conservative force on the political scene. It cannot afford confusion on the Right, and if the confusion persists the public will in the end reject the Conservative along with the Radical.

The nation has always heard the harsh and dissident voices of extremism, sometimes loud and sometimes muted — and it has survived them all. It has survived because the American decision-making process takes place at, or near, the vital center — sometimes a little to the left, sometimes a little to the right. For that is where the voices of reason and moderation are heard.

CANADA'S JEWISH CITIZENS HAVE CONTRIBUTED OUT OF ALL PROPORTION

(Continued from Page Five)

about, the world has not been allowed to know exactly what happened to Mr. Khrushchev or what, if any, role he might be allowed to continue to play in his own country.

It is inevitable that a change of government in a totalitarian regime should involve elements of surprise, perhaps particularly to the leader who loses power. It is equally inevitable, I think, that such a change of government should bring in its train certain consequential developments, the nature and extent of which it is not easy to foretell in advance. For, although the Soviet system has evolved a good deal since Stalin's time and is not likely to revert to his methods and policies, it remains true that, once the great log of the Soviet state starts rolling, it is difficult to know where and when it will come to rest and who may fall off in the process.

What we can say for the moment — and it is a matter of some significance — is that a relatively orderly transfer of power seems to have been accomplished in the Soviet Union on this occasion. The actual circumstances in which these events took place are still shrouded in a curtain of secrecy, as we would expect them to be in a system such as that prevailing in the Soviet Union. Until we have very much more information than we have at the moment, therefore, any attempt at an analysis of these events must, of necessity, remain in the realm of speculation. Nevertheless, the impact which a change in the Soviet leadership could have on world affairs is so important that, with the necessary reservations, such an analysis should be attempted.

We have been told officially that Mr. Khrushchev resigned his high posts because of illness and age. If his resignation had been voluntary, one would have expected it to be accompanied by paeans of praise and some preparation of the Soviet public for such a momentous event. Moreover, a short time after it occured, we began to hear assertions from Moscow denouncing Mr. Khrushchev, without naming him directly, for

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various shortcomings, including what was alleged to be the very personal and arbitrary character of his diplomacy and decisions.

It is easy to surmise that there must have been disagreements within the Soviet leadership on certain important policy issues, but whether these related mainly to domestic affairs or to relations with the Communist countries of Eastern Europe or to relations with China or to relations with the free world is not yet clear. There are, of course, great problems for the Soviet Union in all of these areas which remain to be resolved.

In the domestic field there have been, notably within the past few years, deep-rooted differences within the Soviet leadership regarding the allocation of resources and priorities. I regard it as significant that, only a few weeks ago, Mr. Khrushchev once again vigorously defended his policies and views on these matters at an important meeting in Moscow widely attended by officials from all parts of the country. On that occasion, Mr. Khrushchev asserted that the needs of heavy industry had by now been largely met and that priority should henceforth be given to the well-being of the people and to the production of consumer goods.

This public appeal over the heads of his colleagues may have seriously disturbed several members of the Soviet Party Presidium and of the Soviet defence establishment. It is an illuminating commentary on the Soviet system that an appeal of this kind, which was bound to evoke a welcoming echo among an overwhelming majority of the Soviet people, did not, in spite of the great popularity he enjoyed among the Soviet people, save Mr. Khrushchev from the censure of the Presidium. Under their system, a power struggle need have nothing to do with the contenders' ratings on any kind of Gallup Poll.

Mr. Khrushchev's policy towards Germany and its implications for Soviet relations with Poland, Czechoslovakia, and other East European countries, for the basic Soviet defence posture and for Soviet policy towards the West seems to me to have been another possible area of disagreement within the Soviet leadership.

As a result of the Cuban crisis, Mr. Khrushchev, I think, realized that the achievement of expansionist Soviet aims in Germany and Berlin by a policy of confrontation with the West had become too dangerous a course to pursue. It is possible, therefore, that his desire to visit Bonn and to meet with Chancellor Erhard reflected a new and potentially significant departure in the Soviet attitude towards Germany.

If that is an accurate reading of what lay behind Mr. Khrushchev's plans, more substantial adjustments in the course of Soviet policy towards Germany might have loomed on the more distant horizon. It can be assumed that such a prospect would have been far more disturbing to many of Mr. Khrushchev's colleagues than the policy which he had followed towards Germany in the past.

While the two policies are, of course, interrelated, Soviet relations with China must have played at least as significant a part as the German perspective in the decision of the other Soviet leaders to remove Mr. Khrushchev from office.

His policy of moving towards a confrontation with China, at least at the party level, has already had a profound effect in helping to loosen the monolithic unity of the Soviet bloc and to weaken Soviet control over their former satellites in Eastern Europe. It has also affected the unity and strength of the Communist Parties in countries where they do not hold power and their attitude towards the Soviet leadership in Moscow.

These corrosive effects of the dispute and the anxieties of other Communist Party leaderships on this score were dramatically brought to the attention of the world in a memorandum written by Signor Togliatti, the Italian Communist Party leader, which was published shortly after his death.

There has obviously and inevitably been deep perplexity and concern among all Soviet leaders about how to handle problems posed for the Soviet leadership by the challenge from Peking. This challenge had important implications not only for Soviet policy towards the West but also towards the non-aligned parts of the world, particularly in terms of Sino-Soviet competition for influence among the Afro-Asian countries. For the Soviet leaders, too, the situation must have been further complicated by the implications for the Soviet Union itself of the Chinese nuclear programme.

There has been speculation

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about whether the timing of the Chinese nuclear explosion had any influence on the removal of Mr. Khrushchev. We cannot speak with any certainty about its effect. If the other Russian leaders were aware beforehand of the exact timing of the explosion, this may conceivably have been one additional factor in prompting a decision by the other members of the Soviet Party Presidium to oust Mr. Khrushchev immediately. For it would be a matter of importance to them to have Mr. Khrushchev replaced before rather than after the dramatic news of the explosion in China lest the impression be created that Mr. Khrushchev's replacement was a victory for the Chinese Communist regime.

As for the future, here again we are necessarily in the realm of conjecture. In domestic affairs the new Soviet Government does not apparently intend to abandon the policy of de-Stalinization, although it may tend towards a more cautious and traditional policy than that advocated by Mr. Khrushchev. There may be some changes in the priorities of allocation of scarce resources, including possibly less emphasis on consumer goods. Towards Eastern Europe there may be certain cautious modifications of Mr. Khrushchev's policy, with the aim of removing any impression that Moscow is going to be "soft on capitalism".

I would expect no immediate overt abandonment of Soviet criticisms of Chinese policy, but I would not be surprised if some attempt were made to lower the temperature of hostility and bitterness which now prevails in relations between the two big parties. However, the deep-seated and almost inevitable basic rivalry between the two great Communist and national power centres will almost certainly continue to affect their relations in one form or another for some time to come, above or below the surface.

In the relations of the Soviet Union with the West, we need not, I think, expect any dramatic developments but rather a continuation of the present situation. On the great questions of peace and war, the aims and the inhibitions of the new leaders may not prove to be very different from those recently demonstrated by Mr. Khrushchev, who, since the Cuban crisis, has shown considerable realism and restraint on vital issues. Indeed, the new Soviet Government has seen fit to assure us officially that there will be no change in Soviet foreign policy either in its pursuit of peace or its policy of peaceful co-existence or its support for the United Nations.

We have also been assured that the new Soviet Government will pursue the same policy towards Canada, seeking to improve bilateral relations in our mutual interest. May I say that Canada — and, I am sure, other Western countries — will be prepared to continue to explore with the Soviet Government all avenues that offer promise of yielding peaceful and equitable solutions to the vital issues outstanding between us.

We must expect that the new Soviet leaders will be concerned primarily to consolidate their new power and position and to feel their way forward very cautiously. The sharing of the top posts in party and government leadership between Mr. Brezhnev and Mr. Kosygin has been traditional after the death or removal of every supreme leader in the Soviet Union from Lenin's day on. In each case it was some years before the posts of Prime Minister and First Secretary of the Communist Party were again combined.

Whether this pattern will be repeated again it is too early to tell. What we do know is that, throughout Russian history, there has been a tendency toward the concentration of power in a single ruler. This was as true under the Czars as it has been under the Soviet system.

On the other hand, the Soviet people are rapidly becoming more educated and more sophisticated and these trends may well, over the longer term, lead to changes in the traditional pattern of political leadership. Meanwhile we can assume, I think, that there will be some uncertainty surrounding the position of the top leadership in the Soviet Union for some time to come.

I turn next to the explosion of a nuclear device by Communist China, which, I am sure, is a matter of deep concern to all of us. This test will probably be followed by others, increasing the level of radioactivity in the atmosphere at a time when, thanks to the partial test-ban treaty, hazards to health from that source had begun to decline. I deplore the fact that Communist China has in this way affronted the hopes of the world community as evidenced by the overwhelming adherence of countries to, and support for, the partial test-ban treaty, and has thus further isolated itself from world opinion.

The isolation of Communist China on nuclear questions has, of course, been evident since the signature of that treaty, to which the Chinese refused to adhere and which they have repeatedly denounced as a fraud. Probably because the Peking regime recognized that this stand tended to alienate world opinion, they proposed even then the holding of a world conference of heads of governments to discuss the complete prohibition and thorough destruction of all nuclear weapons. Now the Chinese have renewed this proposal, presumably in an effort to ward off, or at least to mitigate, world criticism of their nuclear test.

This is not to say that the Chinese proposal for a summit conference on complete nuclear disarmament should necessarily be

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dismissed out of hand. But we should not forget that the question of nuclear disarmament, important as it is, cannot be considered in isolation from the broader disarmament picture and, in particular, from the problem of conventional weapons and the need to reduce armed forces to safe proportions. As for the Chinese undertaking never to make first use of nuclear arms, while this is at present of little practical significance, it is worth noting as a solemn commitment for the future and as a pledge given by Communist China to the non-nuclear countries of Asia.

What we will be watching for in the months ahead is an indication that Communist China is reacting with sober responsibility to the implications of having joined the "nuclear club". While as yet only a very junior member of that club, the Chinese should show themselves willing to assume some of the political responsibility and restraint in world affairs which characterizes the nuclear powers in their awareness of the terrible potential which they control.

For the immediate future, we may expect the Chinese posture on the international scene to be even more aggressive and arrogant than hitherto.

Two contradictory forces could play upon the thinking of the Chinese leaders as their realization grows of the significance of this first step towards nuclear capability: one, an initial and not unnatural reaction of national pride and increased self-confidence, would incline them to greater truculence; the other, a gradual growth of apprehensive respect for the source of destructive power which they are acquiring, could lead them towards restraint, responsibility and prudence in the conduct of their policies.

I would hope that, as time goes on, the urgings of pride and truculence will give way to a more sober assessment of the dangers of a world conflagration, an assessment which I am confident the Chinese are fully capable of making. Since their nuclear test, the Chinese have again said, in their picturesque phrase, that the atomic bomb is a paper tiger; closer contact with nuclear realities should make them realize that it is the beast of a possible Armageddon.

The aspects which I mentioned a moment ago as being grounds for regret and disappointment in connection with the Chinese nuclear test should not give rise to exaggerated concern. In my view, Chinese tests will have no immediate effect on the overall strategic balance. There is a wide gap between the ability to detonate a nuclear device and the possession of an effective nuclear capability. These facts of life will, I am sure, contribute to Chinese restraint.

I believe that the limited strategic implications of the Chinese test are generally understood. News of that test has been received with relative calm and restraint by the non-nuclear countries of Asia, and in particular by those countries which might believe themselves to be most directly threatened by a Communist China armed with nuclear weapons.

When we say that we deplore the fact that Communist China has seen fit to take the first step towards the development of nuclear weapons, we should, as a corollary, recall the position taken by other countries who have the technical and scientific capability to develop such weapons but have decided, as a matter of deliberate policy, to refrain from doing so.

Canada is one of the countries to have taken that decision. India is another, and I should like to pay particular tribute to the Indian position in this matter.

Only recently, and in the full knowledge that a Chinese test explosion could be expected in the near future, the Indian Prime Minister reaffirmed that position when he stated that India stands committed to use atomic energy only for peaceful purposes, and that Indian scientists and technicians are under firm orders not to make a single experiment, not to perfect a single device which is not needed for the peaceful uses of atomic energy. In my opinion, the exercise of such wisdom and restraint reflects a true understanding of the interests of the Indian people no less than those of the world community at large. It also represents a real contribution to the maintenance of world peace.

Let me say this in conclusion: we are all concerned, in different ways, with the implications of a changing world. A changing world tends to be an uncomfortable world, one which confronts us with new perspectives and new problems. What is of major significance however, is not so much the fact of change, which is part of the scheme of things, as its direction. And some of the important directions of world change over the last decade or two have surely, on balance, been beneficial.

We have come to recognize the overriding importance to all nations of enlarging the area of peace and security. We have also come to recognize the importance of achieving a more equitable distribution of the benefits of material prosperity in the world. Above all, we have come to recognize that the interests of any single nation can no longer be artificially divorced from the interests of the world community at large. And we have acted on that recognition by co-operating over a very wide area in the framework of international organizations and institutions. These are solid achievements, and I am confident that they provide a sound basis on which to build for the future.

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CHANUKAH: THE KNOWN AND THE UNKNOWN

By Jonathan Brown, in the Liberal Jewish Monthly, of London, England

It is a chilly evening in late November. Darkness has fallen swiftly, and the family are gathered around the living room window, eagerly awaiting the great event. The long month of *Chesvan* — called *Mar* (bitter) because of its lack of holidays — is past. For it is now the 25th of *Kislev* (29th November, 1964) and *Chanukkah* is upon us. The eight days of remembrance, replete with joy, *latkes* and gifts, has come to brighten the gloom of winter.

Everyone knows the story of *Chanukkah* — how Judas Maccabeus and his brave band defeated the armies of Antiochus Epiphanes in 165 BCE, and rededicated the Temple which the Syrians had desecrated. In fact, the 25th of *Kislev* was chosen for the rededication because it was on that date three years earlier that a pagan altar had been set up in the Temple Sanctuary.

And even the littlest Jewish child can tell of the great miracle which happened there — *Nes gadol hayah sham*, when a cruse of oil which contained only enough to kindle the lamp for one night lasted for eight whole nights, until more sanctified oil could be prepared.

Children and adults know as well that *Chanukkah*, besides being the time of the lighting of lights, is a season for games and feasting, as well as for the exchange of presents as a sign of rejoicing. It is happy time, and eagerly anticipated.

But there are also other, less well known aspects of *Chanukkah* which deserve mention, if only because they add to our understanding of the significance of the festival. Perhaps the most enlightening sidelight is the contention by some scholars that *Chanukkah* was originally a 'feast of lights' celebrated at the occasion of the winter solstice, when the days were shortest, and the long nights cast a depressing shadow over the lives of the people. Seen in this perspective, it is conceivable that the holiday filled a need even before the events of 165 BCE.

The process is exactly the reverse of that which we associate with the harvest festivals — *Pesach*, *Shavuot*, and *Sukkot*. For the three harvest festivals are connected first with historical events — the Exodus from Egypt and the revelation at Sinai; only later were they invested with agricultural significance. *Chanukkah*, on the other hand, if this theory is maintained, was first a festival, and only later invested with historical significance.

A second observation which is not often made about *Chanukkah* is the connection that exists between that holiday and *Sukkot*. Both holidays last eight days, and during the time of the second Temple, both were attended with the lighting of torches and candles. Both are festivals of thanksgiving, the one for God's providence to our fathers in the wilderness, and the other for God's succour in the struggle against religious oppression. The parallel should not be overlooked.

It is perhaps not widely known, in addition, that the purpose of the illumination of the *Chanukkah* lights is not for the sake of the house in which they are lit, but rather to indicate to passersby that this is a Jewish home, and that the time of *Chanukkah* is upon us. For this reason reading or counting money by means of the *Chanukkah* lights is forbidden.

In ancient times, it was customary to set the *Chanukkah* lamps outside, where they might best be seen. The lamps were placed on the left, the *mezuzah* on the right. It would have been virtually impossible not to recognize the nature of the household. Of course, there was always the danger that a camel laden with flax might stumble over one of the lamps and start a fire; one may find a discussion of this point in *Masechet Shabbat* 21*b*.

And finally, one should observe the connection between *Chanukkah*, the festival of lights, and the *Ner Tamid*, the eternal light, which is suspended over all *Almemar* of our synagogues. Ordinarily we do not take much notice of this light, but on *Chanukkah* we should remember it especially, for it is the expression of the *Shechinah*, the divine presence, in our midst. Similarly, the *Chanukkah* lights, burning cheerfully in our homes, ought to remind us of the Source of all our blessings.

Everyone knows the story of *Chanukkah*. But how many of us can see, in the flickering flames of those candles, the Maccabbees of yore, hidden amongst the rugged Judaean hills, sallying forth in the bitter struggle against the superior host of the enemy? And how many of us can discern in those dim lights the spark of Judaism itself, rekindled by the courage of the few to burn as the privilege of the many? For this is the essence of *Chanukkah*, and as we light each light, we should remember it.

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HISTORICAL MEDICINE: THE EVIL EYE

(Continued from Page Fifty-Nine)

Rav Hai Gaon, the head of the Academy of Pumpidita; "Sorcery and cameos originate from Babylon, the house of Nebuchadnezzar.' He denies that amulets such as the papyrus or the olive leaf, inscribed with the mystic name of God, had any power. He satirically remarks, "Such designs could not put robbers to flight or calm the sea." He admits, however, that they might be effective as a means of protection in certain cases. "All depends on the writer and the moment of application," he contends. "The best cameos are ineffective."

In Greece, when a person took sick without any apparent cause, the expression was *Mentis le vedit* ("Some fascinator has looked at you"). The Persians believed that 99,999 of 100,000 diseases and mishaps were caused by the evil glance. Rab, the Talmudic teacher of Babylon, cut down the morbidity to 99 in every 100 cases.

As almost all ailments and misfortunes were ascribed to the evil eye, the treatment was directed to the single cause and not to the particular disease. Accordingly, the treatment for cataract or leukoma was the same as that for cholera or the plague. The remedies for trachoma were identical with those for smallpox, and a fractured leg received the same attention as leprosy or dysentery.

The treatment had a dual purpose: to break the spell of the fascinator and to counteract the evil that had overtaken the victim. Most of the remedies were of an occult nature, consisting of magic incantation, amulets, charms and other devices. At times, however, the spiritual healing was strengthened by the use of herbs, drugs, and animal excretions.

Spittle was a very common remedy. In Egypt, according to the Papyrus Eber, it was used as a solvent for troublesome films on the eye. Spittle taken from a healthy person before breakfast was considered a cure in all cases of ophthalmia caused by fascination. "It is an antidote," says Plinus, "against the poison of a serpent, apoplexy, contagion, and the evil eye."

The same author records that in Rome it was customary for the nurse to spit three times mumbling some supplication in order to forestall the evil eye of a person looking on an infant at sleep. Spittle was used as a cure and as a prophylactic. In Greece, according to Theocritus, the patient was ordered to spit three times on his own bosom.

In Germany, according to Haltrich, mothers spit at the four corners of the room over the child's head as a protection against the evil eye. Every good midwife knows about this practice and informs young mothers of its importance. Another practice of German mothers is to lick the baby's forehead in the form of a cross while it is swaddled. The use of saliva as a prophylactic is due to the ancient belief that when one becomes enraged the saliva changes into poison, a belief in which Galen concurred. The use of spittle is intended to defy the fascinator and to warn him that unless he diverts his evil eye glance he himself may be injured.

Emperor Vespasian had the reputation of curing all diseases with spittle. In India and Turkey to this day spittle is a home remedy among common folk. In Scotland it is customary for the mother to moisten her finger with saliva and rub the lids of the child with it. When possible, the eyes of the fascinator are wetted, while the applier mutters, "Wet your eye for fear that I may be wounded." By wetting the lids the fire of the eye is supposed to be extinguished. In Lithuania it is customary for mothers to lick the baby's eyes in cases of catarrhal conjunctivitis or blepharitis. A few drops of mother's milk directly from the breast are also a favorite remedy for inflamed eyes.

Urine was also thought to be effective as a remedy against fascination. The Hindus employed decomposed urine for many diseases. Haltrich calls attention to the practice in Germany of dipping the father's stocking in urine if the sick child is a boy, and the mother's, if the sick child is a girl. The stocking is then splashed over the child's forehead. The use of urine as an occult remedy is still adhered to in many countries.

In 1895 during the Clonmel witchburning case, Mrs. Cleary made a request of her cousin to sprinkle her with a concoction made of urine and hen's excrement. Herbert Spencer explained that such remedies were employed by the ancients with the object of rendering the habitation of the demon uncomfortable.

Sprinkling the patient with salt water and making him drink it was another way to fight off disease caused by the fascinator. In all ages salt has been hallowed as having some mystic worth. Experience must have taught early man that the internal use of an adequate amount of salt was essential to his well-being. Salt is still believed to be a powerful remedy against the evil eye. Mothers in some countries bathe their children in slightly salted water. It is customary for mothers in the Near East to drop a grain of salt in a glass of milk offered to a child. It is an old practice in eastern Europe before moving into a new house to take over some salt, probably to avert the evil eye as well as to insure good luck.

It is a common practice in Russia, according to Greenwald, to take three glowing coals, throw them in a glass of water and sprinkle the four corners of the room. In Germany a cross is drawn on the glass where the coal is placed. Then the child's head is washed with the water.

In Greece it is customary to light the stump of a candle burned on a high religious holiday and to blow the smoke into the child's face. Jews use the *Kabbalah* candle for the same purpose. Nicetius of Lyons, by means of the oil of the lamp which burnt daily at his sepulcher, restored sight to the blind, drove demons from bodies which were possessed, and cured the evil eye.

Another practice is to burn near the sickbed a fragment of the fascinator's clothes when it is possible to obtain this without his knowledge. The inhaling of the smoke by the patient is considered an efficient remedy among some eastern European people. This custom is probably connected with the incense burning during worship. "If any man's work shall be burn-

(Continued on Page Eighty-Seven)

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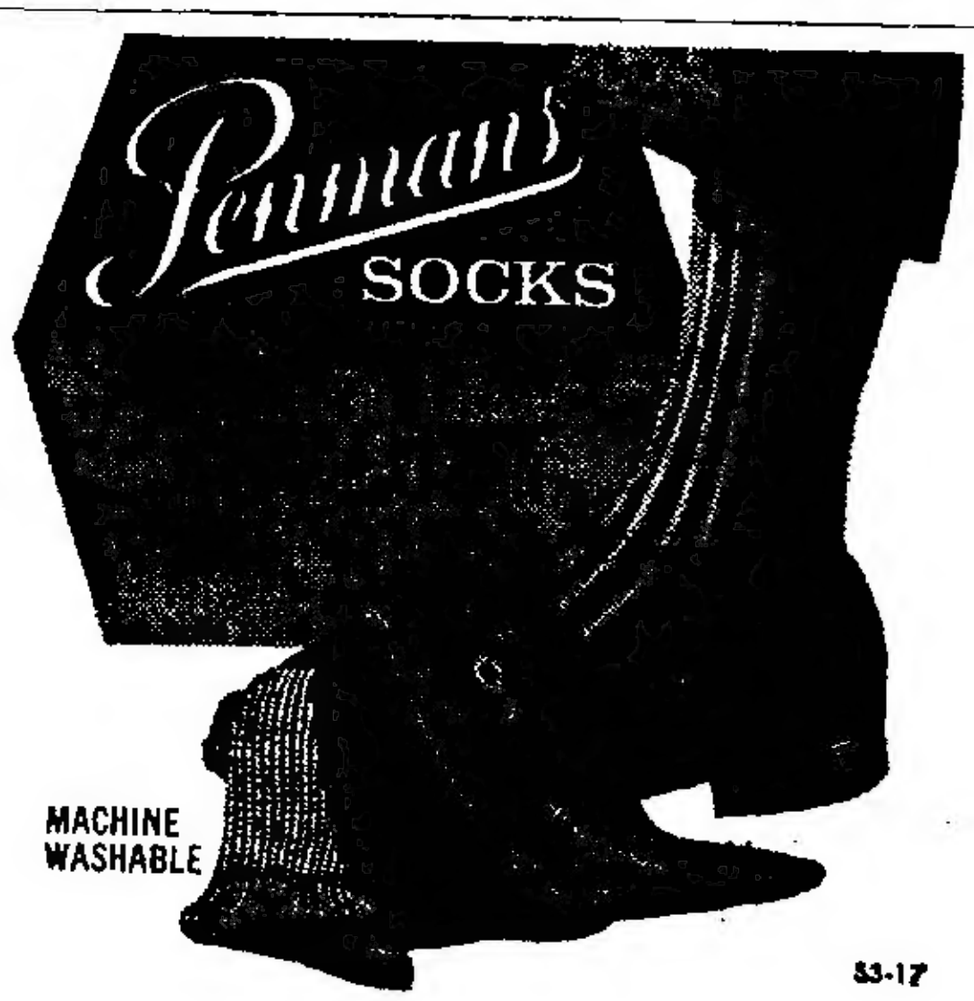

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TWO PEOPLES UNDER ONE FLAG

(Continued from Page Eleven)

foundation of his policy. His first step was to propose a nationwide inquiry into what he called "bilingualism and biculturalism."

A Royal Commission, appointed last year, is now considering the social mechanics of a two-sided nation. Since the two cultural compartments will not merge, how can each be encouraged to learn the other's language and appreciate its culture?

A year or two hence the commission may answer that question in abstract terms; meanwhile it acts as a safety valve for tensions. In place of a long official dialogue between the deaf, Mr. Pearson has assured an informal conversation between fellow citizens.

He cannot wait, however, for the outcome of this rather strident family conference. In some areas of policy he must take concrete action now. Already his first two specific initiatives have basically altered the Canadian federal system and offered it a new symbol.

At the cost of increasing its budgetary deficit, the national Government has given Quebec a much larger share of its taxation sources. The same concessions apply, of course, to all the 10 provincial governments. Their revenues, their local authority and their independence have been greatly increased. After flowing for a generation into the national Government, the power of the state is being diffused to satisfy not only Quebec but other ambitious provinces.

Some Canadian scholars see in this centrifugal motion grave dangers to the nation's future financial and economic management, especially when the central Government is undertaking a huge expansion of its own public services and responsibilities. Mr. Pearson takes that risk deliberately in the belief that the Quebec revolution must have the means of paying its way or, without them, will disrupt the nation.

His latest initiative, a distinct Canadian flag, is still more risky in politics because, unlike the minutiae of finance, it can be understood by everyone and angrily opposed by at least a large English-speaking minority.

Having provided more money for the provinces and proposed a new symbol for the nation, Mr. Pearson has gone so far as he can go in practical politics to gratify French-Canadian aspirations, for the time being at any rate.

He has strained the patience of the English-speaking majority to the absolute limit and unavoidably stimulated an anti-French reaction. He can continue to place French Canadians in high offices and give them a better deal in the civil service but he can grant no more financial or symbolic concessions.

The next stage in his strategy of conciliation depends on Quebec, mainly on Mr. Lesage. Will he be satisfied with Mr. Pearson's treatment? Can he restrain some of his colleagues who remain thoroughly dissatisfied?

Here Mr. Pearson confronts an ancient dilemma in a peculiarly difficult guise.

His Liberal Government was elected with strong Quebec support and cannot live without it. Quebec's broad political support is absolutely essential to his continuation in power. Mr. Lesage controls Quebec Liberalism, whose real power is concentrated in the provincial government.

At Ottawa the absence of such former French-Canadian giants and father images as Sir Georges Cartier, Sir Wilfrid Laurier, Ernest Lapointe and Louis St. Laurent is the kernel of Mr. Pearson's problem. Until he finds adequate successors he must inhabit a political vacuum as he tries to revive the broken political coalition of moderates, both French and Anglo-Saxon, that made the nation and is still the only machinery capable of governing it.

An English-speaking Prime Minister, even though fairly bilingual and studiously improving his French, may reach the mind of Quebec. But he can never hope to reach the heart of a people who, as their great Laurier once said, have no opinions, only sentiments.

Since Mr. Lesage, with his political power and his unequaled public appeal, can influence those sentiments as no one in Ottawa can possibly do at the moment, his reaction to Mr. Pearson's daring public, and stronger private, invitation to the family table is awaited by the Federal Government with an agony of suspense.

In the Government's opinion Mr. Lesage can make himself one of the most illustrious Canadians in history and perhaps can succeed Mr. Pearson as Prime Minister later on. More important, he can relax the present strains of confederation. Or, rejecting his chance, he can become the prisoner of his extremists. He can worsen the strains to the point of real danger.

Given Mr. Lesage's cooperation and patient common sense on both sides, Mr. Pearson does not doubt that the conflicts of finance, Constitution and prejudice can be negotiated.

The Prime Minister's work and that of any successor must be of small moment and brief duration in the nation's life. Its future will hang, as it has always hung, on the unknown Canadians of all backgrounds.

They have lived together for 205 years, maintained a vigorous federal state for 97, built one of the world's most fortunate communities and in their joint adventure have acquired some precious possessions not to be reckoned in money, power or reputation.

Among these is the instinctive capacity to adjust the frictions of an awkward yet fruitful marriage, not by written constitutional devices or political disputation but by the round of daily life and by the common, unwritten love of their hard and beautiful land. This writer, an old Canadian native, ventures to affirm that they will retain it, in their strange and stubborn way, for themselves.

THE OTHER SIDE OF THE COIN: THE BROTHERHOOD IDEAL

(Continued from Page Nine)

tion is in the offing and yet several men, high in government circles came to pay their respect to a fellow Canadian, a humble man, not a giant in industry or in the community, but a man who exemplified in his life the brotherhood ideal. This is the other side of the coin.

Describe our society in the harshest possible terms, and yet there are thousands of people in this country alone that are sufficiently interested in creating a society free of prejudice and discrimination that they support with talent, time, and money an organization working for this ideal, The Canadian Council Of Christians And Jews. These thousands are represented here today, churchmen,

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educators, business men, political figures, Catholics, Protestants, Jews, Negro, White.

They came because of their belief in the Council and in that for which it stands. They wished to be present when the Council presented an illuminated scroll to Mr. Jack Meltz. Since November, 1947, this organization has sponsored programs that have as their purpose the promotion of justice, amity, cooperation, and understanding among all who live in this country.

I would be less than honest were I to say the job is done:
1. So long as there are strident voices crying out for the dissolution, the dismemberment of this great nation;
2. So long as thousands of the first citizens of this country, the Indians, live under the most primitive of conditions, without education, without sanitation, without opportunity;
3. So long as some of our brothers are receiving literature of hate, vile and scurrilous;
4. So long as it is still news when four members of a minority group are admitted to a private club; the work of the Canadian Council of Christians and Jews is not finished.

Yet each day brings added victories and satisfaction. The Council of Christians and Jews is working on an annual budget of over $200,000, proof that the coin has a second side.

Note that this luncheon is being held at the start of another United Appeal Campaign, an appeal for over $10,000,000. This money is being raised for hundreds of different purposes, each to make life a little easier for a fellow human being in this community. Last year the people of Metropolitan Toronto had a larger per capita giving to the United Appeal than the people in any other community on this continent. His Worship, Philip Givens, should be proud to be Mayor of this city and I am sure wouldn't mind holding his job as long as Jack Meltz has held his. While the acquisitive, selfish society may be represented by one side of the coin, in Metro Toronto, at least, there is another side.

And now, most important of all, let us turn to this man in whose honour this function is being held. Here is a man who gave his best to his employer for 50 years. I feel this speaks well for both employee and employer, and if there is any truth in the adage "a rolling stone gathers no moss", then one who has rolled as little as Mr. Meltz should have accumulated a large acreage of moss. As he started out with little education, it was necessary for him to prepare himself for his advancement in his company. What he did can be a lesson to so many in this day of automation.

Jack Meltz guided the footsteps and encouraged the desire of his children to secure the formal education that circumstances denied to him. The son of Jack Meltz, a Princeton Ph.D. is here today. Jack is no doubt proud of his son, but even more proud must that son be of his father.

Jack Meltz is a Jew, a member of Holy Blossom Temple. The teachings of his religion were carried by him into his relationships with Jew and Christian. He practiced the brotherhood ideal. Unfortunately, whole groups of people are often judged by the actions of one of its members. Thus what the individual does is so important and I am sure there are no anti-Semites among those who knew and worked with Jack Meltz.

I have tried to point out that the coin of present day society has two sides. One may be described in the most foreboding of terms, but there is a second side and that is on display here today.

I can only say how appreciative I am, as the national executive director of the Canadian Council of Christians and Jews, to have participated in this function.

I am now pleased to call on the Rev. Noble Hatton, the Ontario Region Director of the Canadian Council of Christians and Jews, to present the scroll on behalf of the Council to today's honoured guest.

IN 1965
CANADIAN JEWISH REVIEW
MARKS
ITS 22ND YEAR
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Maritimes Section

Bnai Brith Women Halifax Chapter, mother and daughter tea, hat and fashion show, was at the home of Mrs. Max Pascal, 1791 Beech Street, Halifax, N. S. Mrs. B. Zemel, 89 Connaught Avenue, is president. Conveners were: Mesdames M. Zatzman, 1966 Beech Street, secretary; Z. Gordner, A. Webber, 2170 Armcrescent Street East. Mother and daughter models were: Mrs. Samuel Goldfarb, 74 Connaught Avenue; and her daughter, Mrs. Robert Wolman, 6270 Jubilee Road; Mrs. Z. Gordner, and her daughter, Mrs. D. Sheffman. Mrs. Elliott Fineberg, 6196 Oakland Road, was commentator.

Mrs. Marvin Walker, of Lunenburg, N.S.; and Mrs. Ira Broome, 2370 Quinn Street, Halifax, N. S., visited their cousins, Mr. and Mrs. Saul Tobin, of Montreal, Que.

Mrs. Gordon Robert Fischel, of Toronto, Ont., visited her parents, Mr. and Mrs. Samuel Budovitch, and Sherrill, 143 Charlotte Street, Fredericton, N.B.

In Yarmouth, N. S., for the funeral of Harry Margolian, who died on November 5, were: Samuel Margolian, his son; Mr. and Mrs. M. Wineberg, and Mrs. Leon Slan, his son-in-law, and daughters; Morris Margolian, of Fredericton, N.B.; and of Montreal, Quebec; and Mr. and Mrs. Jack Margolian, of Saint John, N. B.; his brothers, and sister-in-law; and David Lubin, his nephew of Saint John.

In Montreal, Quebec, for a party to celebrate the engagement of Miss Rosalie Zucker, daughter of Mr. and Mrs. Moe Zucker, to Robert W. Brown, son of Mr. and Mrs. Samuel Brown, 231 Charlotte Street, Fredericton, N.B., at Ruby Foo's, were: his parents; Mr. and Mrs. Saul Brown, 133 Charlotte Street, uncle, and aunt of the groom-to-be; and Mr. and Mrs. Irving Meyers, 222 Cedar Avenue, brother-in-law, and sister of the groom-to-be; all of Fredericton.

SWIRSKY - JACOBSON

The marriage of Miss Marsha Susan Jacobson, daughter of Mr. and Mrs. Barnett Jacobson, of Pompano Beach, Florida, formerly of Lancaster, N.B., to Benjamin Swirsky, son of Mr. and Mrs. Morris Swirsky, 4120 Isabella Avenue, Montreal, Quebec, was solemnized at the Admiral Beatty Hotel, in Saint John, on September 24, at four o'clock, by Rabbi Abraham Feffer, with Cantor J. Friedman. The bride was given in marriage by her father. She wore a gown of white lace, set over ice-blue peau de soie, with fitted bodice, made with a jewel neckline; and bell-shaped skirt. Her tulle illusion veil was arranged with a matching pill-box hat; and she carried a prayer book with pink Sweetheart roses. Mrs. Elimelech Himelfarb of Toronto, Ont., was her sister's matron of honour, wearing a pink, lace gown; and matching hat. Miss Anna Swirsky, sister of the groom, was bridesmaid. She wore a blue, chiffon gown; with a matching headpiece; and carried an arm bouquet of roses, and carnations. Larry Light of Montreal, was best man. Melvin Swirsky, of Montreal, cousin of the groom, was an attendant. Mrs. Jacobson, mother of the bride, wore a blue, tiered lace gown. Her hat matched it. Mrs. Swirsky, mother of the groom, wore a pale blue, peau de soie gown, worked with seed-pearl-beads, and sequins; and a matching, pill-box hat. Their corsages were of pale pink cymbidium orchids. Afterwards a reception was held at the Hotel. Larry Light was toastmaster. Mr. and Mrs. Benjamin Swirsky spent their wedding trip on a Caribbean cruise, the bride departing in a navy-blue boucle dress; and a matching coat; with a corsage of white orchids. They have taken up residence at 3430 Ellendale Street, in Montreal. Mr. Swirsky is at McGill University, continuing his studies in Accountancy. Mrs. Swirsky attended McGill University; and is a graduate of Dalhousie University, School of Dental Hygiene.

Mr. and Mrs. Saul Brown, 133 Charlotte Street, Fredericton, N.B., visited their son, and daughter-in-law, Dr. and Mrs. Melvin Brown, of Montreal, Quebec.

Mr. and Mrs. Barney H. Everett, 6 Highwood Drive, Saint John, N.B., sailed from New York, on the S.S. Shalom, on a Caribbean cruise.

Miss Beverly Lampert, daughter of Mr. and Mrs. Harry Lampert, of Moncton, N.B., will visit her grandparents, Mr. and Mrs. Abraham Louis, of Montreal, Quebec.

Mrs. Samuel Brown, 231 Charlotte Street; and her daughter, Mrs. Irving Meyers, 222 Cedar Avenue, both of Fredericton, N.B., entertained at the former's home at a tea in honour of Miss Leona Share Richmond, daughter of Mr. and Mrs. Harry Richmond, 142 Latimer Avenue, Toronto, Ont., prior to her marriage to Mrs. Brown's son, Alfred L. Brown. Mrs. Harry Brown presided at the sherry table. Assisting in serving were: Mesdames David Shepherd, Saul Brown, Bernard Velensky, Gerald Budovitch, Boyd Ritchie, Max Velensky, Harry Lang, Harold Velensky, Bernard Chippen, and Weldon Graser. Miss Stephanie Meyers received the guests. White, and pink carnations, and roses, lighted by tall pink tapers, formed the centrepiece of the tea table.

B. R. Guss, Q. C., 70 Orange Street, Saint John, N. B., was appointed to the Saint John Police Commission. He is a past president of the Saint John Law Society; a member of the New Brunswick and Canadian Bar Associations; and a Master of the Supreme Court. He is a past president of the Saint John Community Concert Association; past president of the New Brunswick Festival of Music; a past president, past governor and past counsellor of the Rotary Club. He is a member of the Saint John Tuberculosis Association; Welfare Council of Canada; Little Theatre; New Brunswick Red Cross; Animal Rescue League; and Saint John Symphony Orchestra Association.

Born, to Mr. and Mrs. Ben Vogel (nee Sandra Herman), of Montreal, Quebec, on November 20, at the Royal Victoria Hospital, a daughter, Shelley Risa; sister of Neil Aubie, aged two and one-half years; granddaughter of Mr. and Mrs. Aaron Vogel, of Montreal; and of Mrs. Dorothy Herman, of Montreal, formerly of Saint John, N. B.; and the late Nat. Herman; great-granddaughter of Mrs. Letta Levine, of Montreal, formerly of Saint John; and of Mrs. Harris Clark, and of J. Vogel; both of Montreal.

(RESORT ADVERTISEMENTS ARE ON PAGES SEVENTY TO SEVENTY-FIVE)

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MONTREAL

ENGAGEMENTS

Mr. and Mrs. Edmund Mayer, 893 Stuart Avenue, formerly of Paris, France, announce the engagement of their daughter, Miss Liliane Mayer, to Lorne Jacobs, son of Mr. and Mrs. Eli Jacobs, 6128 Trans Island Avenue. The marriage will take place on June 30, 1965, at Chevra T'hilim Synagogue.

Mr. and Mrs. Abe Babins, 2755 Kent Avenue, announce the engagement of their daughter, Miss Joan Babins, to Stanley Feldman, son of Mr. and Mrs. Joseph Feldman, 5807 Wentworth Street. The marriage will take place on June 27, 1965, at Shaare Zedek Synagogue.

Mr. and Mrs. Samuel Shetzer, 810 Wilder Avenue, announce the engagement of their daughter, Miss Marion Shetzer, to Melvin Kaufman, son of Mr. and Mrs. Jack Kaufman, 2055 Noel Street. The marriage will take place in February, 1965.

Mr. and Mrs. Max Klepper, 670 Caven Circle, announce the engagement of their daughter, Miss Gloria Beverly Klepper, to Bernard Chaitman, son of Mr. and Mrs. Henry Chaitman, 5566 Randall Avenue. The marriage will take place on August 22, 1965, at Shaare Zedek Synagogue.

The engagement of Miss Rita Gmora, daughter of Louis Gmora, 5264 Clark Street, and the late Mrs. Sarah Gmora, to Issie Leopold, son of Mr. and Mrs. L. Leopold, 5530 Victoria Avenue, is announced.

Mr. and Mrs. Joseph Edelstein, 5615 Chamberlain Crescent, announce the engagement of their daughter, Miss Shirley Edelstein, to Daniel Barry Frank, son of Mr. and Mrs. Henry Frank, 2522 Bedford Road. The marriage will take place in November, 1965.

Mr. and Mrs. Hyman Veroff, 6403 McLynn Avenue, announce the engagement of their daughter, Miss Sheila Veroff, to Melvin Gottlieb, son of Mr. and Mrs. Joseph Gottlieb. The marriage will take place on December 26.

Mr. and Mrs. Saul Zweig, 6225 Mountain Sights Avenue, announce the engagement of their daughter, Miss Corie Zweig, to Bernard Kotansky, son of Mr. and Mrs. Moe Kotansky, 4934 Kent Avenue. The marriage will take place on August 15, 1965, at Young Israel Synagogue.

Mr. and Mrs. Sander Israel, 5722 Kincourt Street, announce the engagement of their daughter, Miss Sheila Gale Israel, to Robert Stephen Garfield, son of Mr. and Mrs. Samuel Garfield, 5130 Grand Boulevard.

Mr. and Mrs. Nathan Romoff, 3832 La Peltrie Street, announce the engagement of their daughter, Miss Maureen Deborah Romoff, to Samuel Collier, son of Mr. and Mrs. Sidney Collier, 4608 Jeanne Mance Street.

Mr. and Mrs. Abraham Horen, 4202 Mackenzie Street, announce the engagement of their daughter, Miss Nancy Horen, to Michael David, son of Mr. and Mrs. Edward David, of Pompano Beach, Florida. The marriage will take place on July 11, 1965, at Chevra Kadisha Bnai Jacob Synagogue, in Montreal.

Follow The Sun To The South!

SEE PAGES 70 TO 75

MARRIAGES

BAR-ILAN - STEINMAN

The marriage of Miss Doris Steinman, daughter of Mr. and Mrs. Max Steinman, 4089 City Hall Avenue, to Carmi Bar-Ilan, 3630 St. Catherine Road, son of Dr. and Mrs. Maier Bar-Ilan, of Jerusalem, Israel, was solemnized at Shomrim Laboker Synagogue, on Sunday, August 16, at twelve o'clock, by Dr. Chaim N. Denburg, Rabbi, assisted by Cantor Arieh L. Subar. The bride was given in marriage by her parents. She wore a fitted gown of beaded, white, peau de soie, and lace. The bodice was made with a round neckline; and three-quarter-length sleeves; and the sheath skirt had two back panels. Her tulle illusion veil was topped by a beaded, pill-box hat;

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and she carried a prayer book with white orchids. Mrs. Sydney Naveran was her sister's matron of honour, in a blue, peau de soie gown, made with a full skirt. She had a matching hat; and carried pink roses. Arlene Naveran, aged three years, niece of the bride, was flower girl. She wore a blue organza dress, appliqued with white flowers; and a matching hat; and carried a nosegay of pink roses. Benjamin Sela, Consul General of Israel, was best man. The ushers were: Sidney Naveran, brother-in-law of the bride; Mac Simon, Allan Greenberg, Michael Merling, Stanley Bercovitch, cousins of the bride; and Eldad Meinhard. Pink, and white carnations and roses in standards decorated the Synagogue. There was orchestral music. One hundred and fourteen guests were received in the Synagogue hall. Mrs. Steinman, mother of the bride, was in a blue, peau de soie and lace, sheath gown; with a matching turban; and her corsage was of white orchids. Mrs. Eliahu Bar-Ilan, sister-in-law of the groom, in a black, knitted suit, received with Mrs. Steinman. She had a matching headpiece; and a corsage of white, and mauve orchids. Mr. and Mrs. Carmi Bar-Ilan spent their wedding trip in Niagara Falls, Ont.; New York; and Atlantic City, N.J.; the bride travelling in a green, tweed, knitted suit; with a corsage of white orchids. They have taken up residence at 2835 Toupin Boulevard. Here for the marriage were: Mr. and Mrs. Eliahu Bar-Ilan, of Jerusalem, Israel; Mr. and Mrs. Irving Steinman, and Mr. and Mrs. Max Steinman, cousins of the bride; of Quebec City, Quebec. Mr. Bar-Ilan is a graduate of the Hebrew University, in Jerusalem, in the Faculty of Law, and is at McGill University, continuing studies for the Ph.D. degree, in Political Science. Mrs. Bar-Ilan is a graduate of McGill University, Faculty of Arts.

Follow The Sun To The South!

SEE PAGES 70 TO 75

TORONTO ENGAGEMENTS

Mr. and Mrs. Gilbert Harshman, 12 Ridelle Avenue, announce the engagement of their daughter, Miss Eileen Harshman, to Chaim Eisenstat, son of Mr. and Mrs. Jack Eisenstat, 42 Brightwood Street.

Mr. and Mrs. William Gilbert, 33 Delevan Avenue, announce the engagement of their daughter, Miss Malka Gilbert, to Robert Raphael, son of Mr. and Mrs. Hyman Raphael, 17 Kingsmount Avenue, Hamilton, Ont.

Mr. and Mrs. L. Diamond, 11 Goddard Street, announce the engagement of their daughter, Miss Barbara Diamond, to Allen Pearl, son of Mr. and Mrs. B. Pearl, 594 Castlefield Avenue. The wedding will take place at the Bnai Israel Beth David Synagogue, on August 15.

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Our kitchenettes are different, too ... completely equipped right down to lovely dishes, silver flatware, cooking utensils and table linens. Yes, Nautilus efficiencies and pullmanettes offer the perfect arrangement for bright housekeeping! Of course, when you *feel* like dining out, our charming Coffee Shop and magnificent dining room are just an elevator away!

Miami Beach is better at the Nautilus. You'll find friendly people, luxurious surroundings ... and surprising rates. FIND OUT NOW! Call or write us or see your travel agent.

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FREE SELF-PARKING!
FREE BOWLING!
FREE TV!
SUPERVISED FUN FOR TOTS 'N TEENS!

3.50 NOW THRU DEC. 17 — DAILY, PER PERSON, DOUBLE OCCUPANCY. SAHARA: 12 OF 144 RMS. CHATEAU: 17 OF 162 RMS. — **9.50** DEC. 18 THRU JAN. 3

MODIFIED AMERICAN PLAN (complete Breakfast & 7-course Dinner daily), add $3.50, daily, per person. Children under 12, add $2. KITCHENETTES AVAILABLE

See your Travel Agent or call — MONT.: 735-1010 - TOR.: EM. 4-7287

WONDERFUL THINGS HAPPEN AT THE BALMORAL

CHRISTMAS FUN for the entire family! Supervised activities for tots 'n teens ... Gay social whirl for mom and dad! Parties galore for all!

FREE GOLF ... at a nearby, 18-hole country-club course! FREE scheduled transportation to and from course!

Sherman S. Winn, Vice Pres./Gen. Mgr. Harvey Weinberg, Manager

Free TV, radio in every room • Free mats and chaises • Free on-premises parking • Spa, solaria, steam room • Dinner serenade • Gay social program • No annoying extra charges.

$6 Daily, per person, dbl. occ., 75 of 250 rms., now to Dec. 16 — MAP — 2 deluxe meals daily, add $3.50 per person. | **$14** Dec. 16 to Jan. 4

BON VIVANT DINING — starting Dec. 16 — Balmoral Master-Chef Meals — Full Course Breakfast and Deluxe, Gourmet 7-course Dinner, add $5.00 daily, per person. Ur. MAP: add $3.00

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THIS FUN-FILLED CHRISTMAS AT THE Seville

And so can you:

UNLIMITED FREE GOLF at nearby Country Club! Gourmet foods! King-size pool! Private beach! Supervised Tots 'n Teens program! SPARKLING NEW YEAR'S EVE PARTY!

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Daily, per pers., dbl. occ., 42 of 300 rms.

INCLUDES breakfast & dinner daily! (European Plan available)

Ted Kipais, Arthur M. Lowell, Jerry Olin, Owner/Management

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STRICTLY KOSHER CUISINE

Only GLATT MEATS Served in the WALDMAN Manner Under (U) Supervision

Reserve For Your Dec. New Year Holidays

$9* daily per person double occupancy To Dec. 20 — **$14*** Dec. 20 to Jan. 3 INCLUDING MEALS *30 of 133 rooms

CHANUKAH SPECIAL 7 FULL DAYS **$149.50*** per pers., dbl. occ. Nov. 24 to Dec. 10 INCLUDES ROUND TRIP JET TRANSPORTATION Transfers to and from Hotel Luxurious Room & Meals *30 of 133 rms. N.Y. AREA

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Private Beach, Pool Cabana Club, 21" TV in Every Room It's always "SNOW TIME" at WALDMAN's

OCEANFRONT AT 43rd STREET, MIAMI BEACH

Follow The Sun To The South!

SEE PAGES 70 TO 75

TORONTO ENGAGEMENTS

Mr. and Mrs. Samuel Wronzberg, 155 Major Street, announce the engagement of their daughter, Miss Betty Wronzberg, to Irwin Goldkind, son of Mr. and Mrs. Nathan Goldkind, 31 Fraserwood Avenue.

Mr. and Mrs. M. Kamel, of Belleville, Ont., announce the engagement of their daughter, Miss Sarah Kamel, to Phillip A. Wunch, son of Mr. and Mrs. Irving Wunch, 266 Maxwell Street.

APPROACHING MARRIAGES

Mr. and Mrs. Louis Ruby, 16 Ridgewood Road, announce the forthcoming marriage of their daughter, Miss Brenda Lillian Ruby, to Robert Harvey Starr, son of Mr. and Mrs. Jack Starr, 22 Croydon Road, to take place on December 5, at half-past five o'clock, at Holy Blossom Temple, Rabbi W. Gunther Plaut and Rabbi Abraham L. Feinberg officiating, assisted by Cantor Samuel Stolnitz.

MARRIAGES

SILVER-SHINER

The marriage of Miss Sandra Myra Shiner, daughter of Mr. and Mrs. Percy Shiner, 12 Kirkland Boulevard, to Marvin Silver, son of Mr. and Mrs. Samuel Silver, 777 Briar Hill Avenue, was solemnized at Temple Sinai, on Sunday, August 16, at half-past five o'clock, by Rabbi Jordan Pearlson; in a double-ring ceremony. The bride was given in marriage by her parents. The bride wore a fitted gown of white, satin peau de soie, made with a scoop neckline; and long sleeves; and adorned with lace, and seed-pearl-beads. The A-line skirt had a detachable train, with matching trimming. A three-tiered, bouffant veil of silk illusion, was attached to an open pill-box of lace and seed-pearl beads; with a large bow in the front; and she carried a prayer book, with white miniature roses and white streamers. Miss Diane Shiner was maid of honour for her sister. The bridesmaids were: Miss Elaine Silver, sister of the groom; and Miss Sandra Mae Winer, cousin of the bride. Each wore a long, sleeveless gown of pale, mint-green, peau de soie; with a round, scooped neckline; and with a bow at the back. Their headdresses were matching bows; and they carried cascade bouquets of pink and white carnations. Maurie Hanutin, cousin of the groom, was best man. The ushers were: Alan Barry Shiner, brother of the bride, Ashley Lubin, cousin of the bride; and Jack Stein and David Lubin, uncles of the bride. Standards of white and pink, carnations and roses were the wedding flowers. There was orchestra music. Two hundred and eighty guests were received in the Synagogue hall. Mrs. Shiner, mother of the bride, wore a gown of pale blue crepe; trimmed with beading; and had a corsage of red and pink roses. Mrs. Silver, mother of the groom, wore a gown of embossed material, with crystal beading; and had a corsage of pink, baby roses. Alan Barry Shiner was toastmaster. Mr. and Mrs. Silver spent their honeymoon in the Laurentian Mountains, and Montreal, Que., the bride going away in a pale-blue, silk dress; with its own jacket; and a corsage of white roses. They reside at 47 Wasdale Avenue. Here for the marriage were: Mr. and Mrs. Jack Klein, of New York,

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Any ten days between Dec. 20 and Jan. 21
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*15 at 140 rooms

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A full block of private beach, 2 olympic pools, gourmet food, GALA XMAS AND NEW YEAR'S PARTIES! Counsellor supervision for kids!
FREE PARKING • FREE ENTERTAINMENT • FREE GOLF at nearby Country Club 18-hole course and golf practice range with PGA pro on Hotel grounds
FREE CHAISE LOUNGES & BEACH MATS
FREE TV AND RADIO IN EVERY ROOM
FREE COCKTAIL PARTIES & DINNER DANCES
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FREE ORANGE JUICE AT POOLSIDE

HIGH SCHOOL & COLLEGE SETS! Your own night club—SORRY! NO PARENTS! Live bands, Stars, Dancing, Parties. 10 AM to Midnight! XMAS AND NEW YEAR'S PARTIES!

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Salt-Water Swimming Pool
Elevator Service from Street Level
American Plan — 2 or 3 meals daily
Air-Conditioned Dining Room
All Rooms with Private Bath
Air-Conditioned & Heated Rooms Available
Special and Salt Free Diets
Synagogue on Premises

1300 COLLINS AVENUE • MIAMI BEACH, FLORIDA

uncle and aunt of the groom; Mr. and Mrs. Philip Stogo, and Sandra, of Philadelphia, Pa.; cousins of the bride; Mr. and Mrs. L. Matlord, of Galt, Ont.; Mr. and Mrs. Morton Golumbo, and Teddy and Karen, of Peterborough, Ont.; Dr. and Mrs. H. Sable, and Marjorie, of Cleveland, Ohio; Charles Hanutin, Miss Dinah Hanutin, Mr. and Mrs. L. Hanutin, Mr. and Mrs. C. Hanutin, Mr. and Mrs. B. Rosenberg, and Mr. and Mrs. C. Macklin, all of Hamilton, Ont.

Safed, Known Through The Centuries, Is A Picturesque Part Of Israel

Safed, perched on one of the highest hills in Upper Galilee, is one of Israel's most enchanting and picturesque towns. From its heights, one commands a view of the blue Mediterranean on the west, the Sea of Galilee on the east and towering Mount Hermon with its snow-covered peaks towards the north. The atmosphere in Safed is that of a quiet retreat where men may contemplate the beauties of nature or seek communion with their own innermost selves. The inhabitants of this town move about their daily tasks with an unhurried grace as though conscious of a sublime past of which they are heir for a moment of time.

In the sixteenth century, many famous rabbis and scholars, fleeing from the scourge of the Spanish Inquisition, found refuge in Safed to which they were drawn by the Tomb of Rabbi Shimon Bar Yochai who is believed to have written the basic book of the cabbalists, the Zohar. The outstanding Cabbalist figure in sixteenth century Safed was Rabbi Isaac Lurie, around whom there gathered a group of faithful disciples.

There are today two synagogues in Safed where Rabbi Lurie himself used to pray and study, which are now named after him.

In recent years a number of Israel's most famous artists and sculptors have been drawn to this quaint mountain retreat with its medieval atmosphere and narrow cobblestone streets and have already made Safed into a famous art centre. They have their own quarter where they have set up their ateliers and studios. The artists present frequent exhibitions of their work and visitors are always welcomed into their homes.

They are also welcome to join in the lively art discussions that are a regular feature of their frequent gatherings which usually take place over a cup of rich Turkish coffee.

During Purim, the entire quarter is festively decorated as only artists can do this sort of thing and everyone is invited to join in the fancy carnival that proceeds at a lively pace until the sun rises from the eastern desert to remind the revellers that brush and canvas are awaiting their magic touch.

The sunlit, crystal pure air of Safed, its serene atmosphere and beautiful panoramic landscapes have made this town into an increasingly popular tourist resort centre both for local people as well as for visitors from abroad. Some of the most dramatic battles in the Israel War of Independence took place at Safed and many of the scenes described in the book "Exodus" actually refer to Safed and its surroundings. Guided tours to all these points of interest can easily be arranged.

There are a number of fine pensions and several modern hotels where the visitor, touring the country can spend a few days in a cool and relaxed atmosphere and at the same time get more closely acquainted with one of the most romantic and picturesque corners of the Land of the Bible.

Follow The Sun To The South!
SEE PAGES 70 TO 75

Consult your Travel Agent for advice ★

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if your health is important you'll choose LIDO SPA
Drink at our fountain of youth while you live-it-up at Lido Spa where we feature supervised diets, including THE NEW COMET RICE "NO HUNGER" DIET
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15 of 103 rooms to Dec. 14 Attractive single rates
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Montreal: ZEnith 6-6930
dial operator
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Resorts — Florida

The Greatest Vacation on the "Golf Stream"

You'll find it at the greatest country club resort in the South...where GOLF IS FREE...and only for our guests. Where the pace is leisurely and golf is spoken exclusively.
Come to HARDER HALL for one low, all-inclusive Family Plan rate that includes everything.
Home of the Haig & Haig Scotch Mixed Tournament — REDUCED RATES — Dec. 6-19
Christmas-New Year's Holiday House Party — Teener-Tweener and Children's Programs
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'Round-the-clock entertainment
Free Parking • Private Beach and Pool
$2.50 daily per person dble. occ. to Dec. 18 30 of 117 rooms
$7* Dec. 18 - Jan. 6 BIG XMAS - NEW YEARS HOLIDAY
FREE: De Luxe Full Course Bkfst. Xmas Day Buffet Poolside Gala New Years Eve Party

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Fully Air-Conditioned & Heated
On the Ocean at 20th Street Collins Avenue, MIAMI BEACH
ANY 10 DAYS from Dec. 1 to Dec. 20
$77.50* per person double occ. Including Deluxe Meals
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$8* daily per person double occupancy double occ. from Dec. 1 to Dec. 20 INCLUDING DELUXE MEALS
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$115* per person double occ. Including Deluxe Meals
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3 Way Shows • Dancing Cocktail Parties • Movies TV Theatre • Ping-Pong Social Hostess Counsellors Private Beach • Pool Synagogue Services on Premises plus the hospitality of the BERKOWITZ family
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European Plan Available
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Planned Entertainment.
*40 of 115 rooms
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SEE PAGES 70 TO 75

Resorts — Florida

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Air-conditioned & heated

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$12 Dec. 19-Jan. 4 Daily per pers. Dbl. Occ. $3 of 226 Rms. Add $4 FOR SHORE CLUB MEALS (Lunch and Dinner)

$3 For Children 10 and Under

Now to Dec. 19th $8 Daily Add $3.50 for Gourmet Meals

1 or 2 Children in Same Rm. with Family — only $1 Daily Each

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- Air Conditioned
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- Kitchenettes
- Free Cocktail Parties
- Free Beach Chairs
- Free Gala New Year's Eve Party

$2.00 daily per person double occup. Until Dec. 15 20 Rooms

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Write For Complete Information

ABE OKUN, Owner Mgr.

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OCEAN FRONT LUXURY

All Air Conditioned Rooms

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$9.50* DAILY per person Dbl. Occ. European Plan 50 OF 152 RMS. Dec. 19—Jan. 4 3 Sumptuous Meals Daily, Add $3.50 Per Person

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Children Free

to 12 Yrs. Same Room with Parents
3 MEALS DAILY — $3.00
Anytime Between Dec. 19 — Jan. 4
Children's Counsellors • Day & Night Supervised Play Activities • Teen-Agers Band And Dancing Nightly • Twist Club

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Operated by Sam Schechter of the Pioneer Country Club Greenfield Park, New York

Under supervision only GLAT Kosher meats served

$7 daily, per person double occ. 10 of 105 rooms Nov. 24 to Dec. 18 INCLUDES STRICTLY KOSHER MEALS

FREE: Chaise Lounges & Mats, 21" TV in every room, self-parking adjoins hotel

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$12 Per person—daily Double occupancy 24 of 330 rooms DEC. 19 TO JAN. 4

$5.00 daily per person to DEC. 18

WRITE FOR COLOR BROCHURE

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NEW Hotel & Apts.

100% Air Conditioned and Heated

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ADD $4 for 3 COMPLETE MEALS

CHILDREN $3 *40 of 146 rooms -

SPECIAL XMAS FAMILY PLAN

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T.V. IN EVERY ROOM. 2 POOLS

$3 daily per person double occ. To Dec. 18 40 of 130 rooms $8 Dec. 18 - Jan. 5

100% Air-Conditioned — FREE PARKING —

PLANNED ENTERTAINMENT — GALA XMAS - NEW YEAR'S EVE FESTIVI- (Open Sundays)

TIES — FREE DE LUXE FULL COURSE BRUNCH EVERY DAY OF YOUR STAY (Dec. 16 - Jan. 5).

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Resorts — Florida

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★ 1,000 Feet of Bathing Beach
★ Indoor Pool with Sun Lamps
★ Cabana Club, magnificent olympic pool
★ Bowling Lanes
★ Billiard Room
★ Tennis ★ Golf
★ Spa and Gym ★ Club Gigi
★ Complimentary entertainment
★ American / European Plan.

See Your Travel Agent or Write Direct for Free Color Brochure.

MONTREAL BIRTHS

Born, to Mr. and Mrs. Allen Gilbert (nee Linda Cuttler), of Ottawa, Ont., on October 8, at the Ottawa, Civic Hospital, a daughter, Barbara; granddaughter of Mr. and Mrs. Irving Cuttler, 270 Dufferin Road; and of Mr. and Mrs. A. Gilbert, of Ottawa; great-granddaughter of Mr. and Mrs. B. Riafsky, 5230 Dalou Street; and of Joseph Cuttler, of Montreal.

Born, to Mr. and Mrs. Alec Kurtzman (nee Barbara Mest, formerly of Toronto, Ont.), 840 Laurentien Boulevard, on October 26 at the Royal Victoria Hospital, a son, Stanley; brother of Joel Howard, aged three years; Steven, two; and Susan Iona, one; grandson of Mr. and Mrs. Leo Kurtzman, 4595 Carlton Avenue; and of the late Mr. and Mrs. Jack Mest, of Toronto.

Born, to Mr. and Mrs. Lewis Waxman (nee Sylvia Birnbaum, formerly of New York), 810 One Hundred and First Avenue, on August 8, at the Jewish General Hospital, a son, Cory Jason; brother of Arlene, aged seven and one-half years; and of Mark Alan, three; grandson of Mrs. Pearl Waxman, 11362 James Morrice Street, and the late Morris Aaron Waxman; and of Mr. and Mrs. Benjamin Birnbaum, of New York. Godparents are Mr. and Mrs. Herman Moscovitch, 420 Petit Street. William Waxman, uncle, 2715 Goyer Street, held the baby during the ceremony.

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New European Imports arriving daily
Daytime, Evening and Cruise Wear.
Prices to suit every pocket.
5180 QUEEN MARY ROAD
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Social Notes — Montreal

Mr. and Mrs. Barney Aaron, 3209 Cedar Avenue, will visit their son-in-law, and daughter, Dr. and Mrs. S. Roland, and Lexann, Aaron, Jessie, and Tobey, of Atherton, Calif.

Mr. and Mrs. Rudolph G. Fischel, 4324 Sherbrooke Street West, celebrated their thirty-eighth wedding anniversary. They have a son, and daughter-in-law, Mr. and Mrs. Gordon Robert Fischel, of Toronto, Ont.; and a daughter, Miss Carol Fischel.

Mr. and Mrs. Irving Tarshis, 200 Kensington Avenue, are spending a holiday in Hollywood Beach, Florida.

Mr. and Mrs. A. B. Bennett, of Toronto, Ont., visited her mother, Mrs. L. Klineberg, 4999 Grosvenor Avenue.

Abe Dectar, 399 Clarke Avenue, is in Hollywood, Florida.

Mr. and Mrs. Philip Meyerovitch, 4850 Cote St. Luc Road, are spending a holiday in Hollywood, Florida.

Mr. and Mrs. Moe Segal, 1745 Cedar Avenue, are spending the winter in Hollywood Beach, Florida.

Mrs. Millie Hellier, of London, England, is visiting her son-in-law, and daughter, Dr. and Mrs. David Solomon, 4319 Montrose Avenue.

D. Bresler, 706 Bloor Street West, Toronto, Ont., visited his cousins, Mr. and Mrs. William Schachter, 5269 Connaught Avenue.

Mrs. Bertha Rubenstein, 6030 Cote St. Luc Road, is spending the winter in Miami Beach, Florida.

Here for the engagement celebration of Miss Rosalie Zucker, daughter of Mr. and Mrs. Moe Zucker, 229 St. Viateur Street West, to Robert W. Brown, son of Mr. and Mrs. Samuel Brown, of Fredericton, N. B., at Ruby Foo's, were: his parents; Mr. and Mrs. Saul Brown, uncle, and aunt of the groom-to-be; and Mr. and Mrs. Irving Meyers, brother-in-law, and sister of the groom-to-be; all of Fredericton.

Mr. and Mrs. Max Kaufman, 574 Claremont Avenue, are spending two weeks in Puerto Rico.

Mr. and Mrs. Irving Cuttler, 270 Dufferin Road, visited their son-in-law, and daughter, Mr. and Mrs. Allen Gilbert, and new-born daughter, Barbara, of Ottawa, Ont.

Mr. and Mrs. Lazare Steinberg, formerly of 5150 Clanranald Avenue, have moved to 4300 Western Avenue.

Mr. and Mrs. Saul Brown, of Fredericton, N. B., visited their son, and daughter-in-law, Dr. and Mrs. Melvin Brown, 4911 Fulton Street.

Cantor and Mrs. Joshua Dlin, formerly of 190 McNider Avenue, have moved to 6511 Baily Road.

Dr. and Mrs. Samuel Shuster, 3525 Girouard Avenue, celebrated their twenty-fifth wedding anniversary. They have three sons, and a daughter-in-law, Mr. and Mrs. David Shuster, 3550 Linton Avenue; Jonathan Shuster; and Robert Shuster; and a daughter, Ellen, aged eleven years. Mrs. Shuster is the former Miss Isobel Blumenthal, daughter of Mrs. Rose Blumenthal, 6860 Fielding Avenue, and the late Samuel Blumenthal. Dr. Shuster is the son of Mr. and Mrs. M. Shuster, 659 Bloomfield Avenue.

Mr. and Mrs. Harry Tarshis, 4300 Western Avenue, are in Hollywood Beach, Florida, for the winter.

Mr. and Mrs. Donald Sherman, of Toronto, Ont., visited her parents, Mr. and Mrs. Samuel Stern, 4938 Fulton Street.

Reverend H. Lionel Chazin, of Perth Amboy, N. J., was here for the brith of his great-grandson, Michael Jeffrey, son of Mr. and Mrs. David Mendelson, 5137 Montclair Avenue.

Ludvic Apfeldorfer, of New York, visited his nephew, and niece, Mr. and Mrs. F. Kraus, 5165 Durocher Avenue.

Mr. and Mrs. Edward David, and son, Michael David, of Pompano Beach, Florida, visited Mr. and Mrs. Abraham Horen, 4202 Mackenzie Street, whose daughter, Miss Nancy Horen, is the fiancee of Michael David.

Mr. and Mrs. F. Melnik, and Samuel, and Eva, of New York, visited his brother, and sister-in-law, Mr. and Mrs. Jack Melnik, 1122 Marlatt Street.

Mr. and Mrs. Max Blitenthal, of New York, visited his brother-in-law, and sister, Mr. and Mrs. Saul Papiernick, 5473 Trans Island Avenue.

Mr. and Mrs. Samuel Weiner, of New York, visited Mr. and Mrs. Philip Perlis, and Joseph, Ralph, and Morris, 8033 Westover Road.

Mr. and Mrs. David Chyfetz, 7519 De L'Epee Avenue, visited their cousins, Mr. and Mrs. Ben Kupsov, of Toronto, Ont.

Mr. and Mrs. Samuel Segal, 5281 Prince of Wales Avenue, visited their son-in-law, and daughter, Mr. and Mrs. Paul Berman, and new-born son, Jonathan Israel, of Jamaica, N. Y.

Mrs. A. Segal, of Miami Beach, Florida, is visiting her son, and daughter-in-law, Mr. and Mrs. Ben Flamer, and Stephen, Robert, and Stanley, and will be present at the bar-mitzvah of her grandson, Stanley, who will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 5, at Beth Zion Synagogue.

Here for the bar-mitzvah of Robert, son of Mr. and Mrs. Nat Lecker, 5756 Smart Avenue, who was called to the Reading of the Law, in honour of his bar-mitzvah, at Beth Zion Synagogue, were: Dr. I. Koven, Mr. and Mrs. J. Abramsky; all of Toronto, Ont.; and Mr. and Mrs. H. Koven, of Kingston, Ont.

In New York for the funeral of Mrs. Ethel Unger Hart, who died on November 11, at the Doctors' Hospital were: Mrs. Julius Plotnick, 4322 Coolbrook Avenue; Mrs. Saul Moore, 4935 Coronation Avenue; Mrs. George Chernoff, 5621 Jellicoe Avenue; and Seymour Greenberg, 1635 Van Horne Avenue; all cousins.

Dr. I. Koven, and Mr. and Mrs. J. Abramsky, of Toronto, Ont., visited their cousins, Mr. and Mrs. Nat Lecker, and Robert, 5756 Smart Avenue.

Sidney Moroff, of Toronto, Ont., visited his uncle, and aunt, Mr. and Mrs. David Signer, and Marilyn, 4650 St. Kevin Street.

Mrs. Regina Stern, of Detroit, Mich., visited her son-in-law, and daughter, Mr. and Mrs. Henry Chaitman, 5566 Randall Avenue.

Mr. and Mrs. Louis Yanover, of Ottawa, Ont., visited Mr. and Mrs. Harold Aronson, 5615 Wentworth Avenue.

Dr. and Mrs. Manuel Straker, 373 Lazard Avenue, celebrated their twenty-fifth wedding anniversary. They have a son, Norman Straker, and a daughter, Miss Nessa Straker.

Mr. and Mrs. Benjamin Birnbaum, of New York, visited their son-in-law, and daughter, Mr. and Mrs. Lewis Waxman, and Arlene, Mark Alan, and new-born son, Cory Jason, 810 One Hundred And First Avenue.

Mr. and Mrs. Abe Wexler, and son, Charles Wexler, formerly of 4430 Harvard Avenue, have moved to 5750 Rand Avenue.

Mrs. Ethel Atin, of Toronto, Ont., visited her nephew, and

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niece, Mr. and Mrs. Alec Kurtzman, and Joel Howard, Steven, and Susan Iona, 640 Laurentien Boulevard.

Miss Beverly Lampert, daughter of Mr. and Mrs. Harry Lampert, of Moncton, N. B., will visit her grandparents, Mr. and Mrs. Abraham Louis, 5000 La Peltrie Street.

Mrs. Issie Eisenstein, of Los Angeles, Calif., visited her son-in-law, and daughter, Mr. and Mrs. Jerry Schlaer, 4850 Bourret Street.

Mrs. Stanley Nussbaum, of New York, visited her parents, Mr. and Mrs. Leon Lewis, 6282 McLynn Avenue.

Mr. and Mrs. Allen Spector, 5700 Trinity Avenue, gave a Pidyen Ha'Ben with fifteen guests present, in honour of their son, Robert Lorne; grandson of Mr. and Mrs. Bernard Spector, 5400 Randall Avenue; and of Mr. and Mrs. Louis Handelsman, 5264 Borden Avenue; great-grandson of Mrs. Gertrude Handelsman, 5289 Borden Avenue. Marvin Helfenbaum, uncle, 4539 Seventh Street, conducted the services.

Mr. and Mrs. I. M. Garfinkle (nee Gertrude Schwartz), 5220 Trans Island Avenue, celebrated their fortieth wedding anniversary, at a surprise party, with fifty guests present, at the home of their son-in-law, and daughter, Mr. and Mrs. Jack Solomon. They have five sons, and daughters-in-law: Mr. and Mrs. Moe Garfinkle, Mr. and Mrs. Issie Garfinkle, Mr. and Mrs. Harry Garfinkle, Mr. and Mrs. Samuel Garfinkle, Mr. and Mrs. Jack Garfinkle; two sons-in-law, and daughters: Mr. and Mrs. Jack Solomon (Ethel); and Mr. and Mrs. David Alper (Lottie).

Mr. and Mrs. Harry Schertzer, 1141 Reynald Street, celebrated the third birthday of their twin daughters, Rena, and Rhonda, at their home with ten guests present They are the sisters of Steven, aged five and one-half years; granddaughters of Mr. and Mrs. Fred Schertzer, 4200 Dupuis Avenue; and of Mrs. Leah Shuster, 3825 Dupuis Avenue. Rena, and Rhonda wore red and white organza dresses. Decorations were in pink and white, with a pink and white cake.

Mr. and Mrs. Henry Chaitman, 5566 Randall Avenue, were hosts to sixty guests at a dinner at their home to celebrate the engagement of Miss Gloria Beverly Klepper, daughter of Mr. and Mrs. Max Klepper, 670 Caven Circle, and the fiancee of their son, Bernard Chaitman. Miss Klepper is the granddaughter of Mrs. Regina Stern, of Detroit, Michigan, who was here for the celebration; of Mrs. Sima Barnoff, 3900 Bouchette Street; and of Mrs. Fanny Klepper, 2140 Van Horne Avenue. Mrs. Chaitman wore a green, brocade sheath dress. Mrs. Klepper wore a blue, peau de soie dress, trimmed with lace. Each had a corsage of mauve orchids. Miss Klepper, the bride-elect, wore a turquoise-blue, peau de soie sheath dress, with matching appliques; and had a corsage of white orchids. Mr. and Mrs. Louis Yanover, of Ottawa, Ont., were here for the celebration. The table centrepiece consisted of pink, and white roses, and carnations.

Mrs. Leon Lewis, 6282 McLynn Avenue, was a luncheon hostess to one hundred and twenty-five guests, in honour of Miss Merle Goldberg, daughter of Mr. and Mrs. Michael Goldberg, 795 Davaar Avenue, and the fiancee of her son, Michael Lewis. Mrs. Lewis wore a grey, wool suit. Mrs. Goldberg was in an aquamarine-blue, knitted dress. Miss Goldberg, the bride-elect, wore a white wool suit, with gold-coloured trimming; and had a corsage of mauve orchids. Yellow and orange-coloured chrysanthemums trimmed the table. Here for the event were: Mrs. Stanley Nussbaum, sister of the groom-to-be, of New York; and Mrs. Issie Eisenstein, aunt of the bride-to-be, of Los Angeles, Calif. The marriage will take place on December 29, at Shomrim Laboker Synagogue.

Mr. and Mrs. Paul Berger, 86 Theoret Street, gave a dinner at their home, to celebrate their twenty-fifth wedding anniversary. They have a son, Alvin Berger; and a son-in-law, and daughter, Mr. and Mrs. Sheldon Cantor, 4304 Guimont Street. Mrs. Berger is the former Miss Ruth Kaufman, daughter of Mrs. Goldie Kaufman, 4703 St. Catherine Road, and the late Solomon Kaufman. Mr. Berger is the son of Mr. and Mrs. Edward Berger, 373 St. Joseph Boulevard West. Present with the above were: Mr. and Mrs. Walter Newman, 4703 St. Catherine Road, brother-in-law, and sister of Mrs. Berger, and their sons, Leonard, and Edward; Mr. and Mrs. Sydney Cohen, 4255 Dupuis Avenue; Mr. and Mrs. Leonard Berger, 90 Theoret Street, brother, and sister-in-law, of Mr. Berger; and Brian, and Craig; and Mr. and Mrs. Harry Gilbert, and Richard, and Carol, 85 Theoret Street. A silver-coloured, and white cake, and an arrangement of white chrysanthemums, and yellow carnations beautified the table.

Mr. and Mrs. John Mishkin, 6200 Clanranald Avenue, celebrated their twenty-fifth wedding anniversary at a dinner, at the Stage Coach Inn, given by their son-in-law, and daughter, Mr. and Mrs. Zalmen Rabin, 4635 Bourret Street. They have three sons: Seymour Mishkin: Lionel, aged fifteen years; and Steven, ten; and a grandson, Michael Rabin, aged ten months. Mrs. Mishkin is the former Miss Sophie Rudiack, daughter of Mrs. Minnie Tarasofsky, 6326 Trans Island Avenue, and the late Victor Rudiack. Mr. Mishkin is the son of the late Mr. and Mrs. Henry Mishkin. Mrs. Mishkin was in a yellow, peau de soie, sheath dress; and had a corsage of white orchids. Mrs. Rabin wore a black peau de soie sheath dress. Mrs. Tarasofsky wore a beige, silk dress. Present with the above were, Mr. and Mrs. Max Rabin, parents of Zalmen Rabin. The table centrepiece was composed of white and pink carnations, and roses, and a white and silver-coloured anniversary cake.

Mr. and Mrs. Edouard Schouela, 180 Jasper Avenue, celebrated the bar-mitzvah of their son, David, who was called to the Reading of the Law, in honour of his bar-mitzvah at Beth El Synagogue. He is the brother of Steven, aged eleven and one-half years; Allan, nine; and Ronald, five; grandson of Mr. and Mrs. Joseph Tammam, 300 Graham Boulevard; and of the late Mr. and Mrs. David Schouela, of Syria. Kiddush was observed. That evening, Mr. and Mrs. Edouard Schouela were hosts to two hundred and eighty guests at a dinner in the Synagogue hall. Seated at the head table with the family were: Mr. and Mrs. Ezekiel Schouela, 3137 Cedar Avenue; Mr. and Mrs. Isaac Rawas, 578 Roslyn Avenue; uncles, and aunts; and Mr. and Mrs. A. B. Bennett, of Toronto, Ont. The tables were adorned with orange-colored roses, Jerusalem apple plants; and peach-coloured candles and tablecloths. Mr. and Mrs. R. Sassoon, of New

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York, were here for the celebration.

BAR-MITZVAHS

Robert, son of Mr. and Mrs. Nat Lecker, 5756 Smart Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah, at Beth Zion Synagogue. He is the grandson of Mr. and Mrs. S. Campbell, 4660 Queen Mary Road; and of the late Mr. and Mrs. O. Lecker. Kiddush was observed.

Stanley, son of Mr. and Mrs. Ben Flamer, 5704 MacAlear Street, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 5, at Beth Zion Synagogue. He is the brother of Stephen, aged sixteen years; and Robert, six; grandson of Mr. and Mrs. J. Mogil, 625 Cote Vertu Road; and of Mr. and Mrs. A. Segal, of Miami Beach, Florida; and the late Charles Flamer. Kiddush will be observed.

Mr. and Mrs. David Alper, 594 Luck Street, celebrated the bar-mitzvah of Neil, son of Mr. Alper, and the late Mrs. Gertie Grey Alper, who was called to the Reading of the Law, in honour of his bar-mitzvah at Beth Zion Synagogue. Neil is the brother of Melvin Alper; and Deborah Alper, aged six months; and of Bryna Shatenstein, aged fourteen years; Elaine Shatenstein, twelve; and Stanley Shatenstein, ten. He is the grandson of Jacob Alper, 7252 Stuart Avenue, and the late Mrs. Deborah Alper; and of the late Mr. and Mrs. Nathan Grey. Kiddush was observed.

David, son of Mr. and Mrs. Samuel Segal, 5756 Wentworth Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, at Beth Zion Synagogue. He is the grandson of Mr. and Mrs. Solomon Segal, 615 Hudson Avenue; and of the late Mr. and Mrs. J. Smith, of Montreal. Kiddush will be observed.

Allan Howard, son of Mr. and Mrs. Arthur Lee, 3891 Linton Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 5, at Beth Aaron Synagogue. He is the brother of Michael, aged eleven years; and Debbie, five; grandson of Mr. and Mrs. Jack Blum, 4657 Esplanade Avenue; and of Mrs. Anne Lee, of Montreal; and the late Isaac Lee. Kiddush will be observed.

Lloyd Winston, son of Mr. and Mrs. Jan M. Ament, 6275 Northcrest Place, will be called to the Reading of the Law, in honour of his bar-mitzvah, on November 28, at Shaar Hashomayim Synagogue. He is the brother of Sarina Ressa, aged ten years; grandson of Samuel Rosenschein, 5334 Newman Place, and the late Mrs. Sarah Rosenschein; and of Mrs. Adela Ament, of New York, and the late L. Ament. Kiddush will be observed.

William, son of Mr. and Mrs. Benny Granek, 5870 Westbury Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on November 28, at Anshei Ozeroff Synagogue. He is the brother of Marvin, aged sixteen years; and Henry, six; grandson of the late Mr. and Mrs. Herman Granek; and of the late Mr. and Mrs. Morris Grosman; all of Poland. Kiddush will be observed.

Mr. and Mrs. Abby Gloven, 5615 Davies Street, celebrated the bar-mitzvah of their son, Michael Steven, who was called to the Reading of the Law, in honour of his bar-mitzvah, at Beth Zion Synagogue. He is the brother of Marven, aged nine years; grandson of Mr. and Mrs. Moe Mogul, of New York; and of Mrs. Freda Glovinsky, 721 Wiseman Avenue, and the late Israel Glovinsky. Kiddush was observed.

APPROACHING MARRIAGES

Mr. and Mrs. Morris Goldberg, 3010 Goyer Street, announce the marriage of their daughter, Miss Ruth Goldberg, to Claude Lewandowski, 1270 Ducharme Avenue, son of Mr. and Mrs. Abram Lewandowski, of Paris, France, to take place on Sunday, December 6, at six o'clock, at Beth Hamedrash Hagadol Synagogue.

Mr. and Mrs. Paul Bessner, 4561 Linton Avenue, announce the marriage of their daughter, Miss Anna Bessner, to Herbert Gutenplan, son of Mr. and Mrs. Max Gutenplan, 1125 Lajoie Avenue, to take place on Sunday, December 6, at seven o'clock, at Beth Moishe Synagogue.

Mr. and Mrs. Ben Rabinovitch, 5131 Barclay Avenue, announce the marriage of their daughter, Miss Sandra Rabinovitch, to David Gillman, son of Mr. and Mrs. Charles Gillman, 3197 Appleton Avenue, to take place on Sunday, December 20, at six o'clock, at Zichron Kedoshim Synagogue.

Mr. and Mrs. Michael Goldberg, 795 Davaar Avenue, announce the marriage of their daughter, Miss Merle Goldberg, to Michael Lewis, son of Mr. and Mrs. Leon Lewis, 6282 McLynn Avenue, to take place on Tuesday, December 29, at seven o'clock, at Shomrim Laboker Synagogue.

Mr. and Mrs. Max Bonder, 4152 Carlton Avenue, announce the marriage of their daughter, Miss Gail Bonder, to Harvey Lancit, son of Mr. and Mrs. Nathan Lancit, 2279 Mantha Street, to take place on Sunday, December 6, at six o'clock.

Mr. and Mrs. Paul Eisnitz, of Yonkers, N.Y., announce the marriage of their daughter, Miss Roslyn Eisnitz, to Bernard Newman, son of Mr. and Mrs. Walter Newman, 4703 St. Catherine Road, Montreal, to take place on Saturday, December 5, at half past seven o'clock, at Temple Emanu-El, in New York.

The marriage of Miss Sandra Thelma Padoksin, daughter of Mrs. Rebecca Padoksin, 1800 St. Louis Street, and the late Harry Padoksin, to Harry Arnold Grief, son of Mr. and Mrs. Myer Grief, 2135 Noel Street, will take place on Sunday, December 13, at six o'clock, at Beth Ora Synagogue.

BIRTHS

Born, to Mr. and Mrs. David Mendelson (nee Deanna Kotler), 5137 Montclair Avenue, on September 4, at the Jewish General Hospital, a son, Michael Jeffrey; grandson of Cantor and Mrs. Nathan Mendelson, 617 Victoria Avenue; and of Mrs. Clara Kotler, 5135 Montclair Avenue, and the late Max Kotler. Godparents are Mr. and Mrs. Murray Kotler, 5513 Earle Road, uncle, and aunt. Reverend H. Lionel Chazin, of Perth Amboy, N.J., great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Allen Spector (nee Carole Florence Handelsman), 5750 Trinity Avenue, on October 10, at the Royal Victoria Hospital, a son, Robert Lorne; grandson of Mr. and Mrs. Bernard Spector, 5400 Randall Avenue; and of Mr. and Mrs. Louis Handelsman, 5264 Borden Avenue; great-grandson of Mrs. Gertrude Handelsman, 5289 Borden Avenue. Godparents are Norman Handelsman, 5130 Randall Avenue, uncle; and Mrs. Marvin

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Jewish Life In Asian Lands: Remnant In Rangoon

By Yehuda Levine, in Congress Bi-Weekly

With trembling fingers the old man inserted the key in the padlock and with an impatient clawing and rattling pushed open the door of the Ark.

"Look!" he said, his voice bitter, slightly contemptuous, as though the visitor (who suddenly began to feel self-conscious and embarrassed — had come to pry. "Look — almost empty! And in another six months, maybe a year, they too will be gone."

With a fluttering wave of the hand he indicated a small group of Torah Scrolls standing forlornly in their filigree armor, crowns on their heads, like imprisoned monarchs in a dark antechamber awaiting some unknown fate. "We had more than *fifty* Torahs here. Used to read them in turn, a different one every Sabbath. Gone!" he sighed. "They're in Israel, now."

In silence he abruptly closed the door, snapped shut the padlock, drew the curtain across the Ark, and shuffled down the aisle of the empty synagogue. The monsoon season had already begun and the rain now beat against the dark windows with sporadic violence. "Yes, yes," the old man said, nodding as he walked. "Another six months, and I too shall be gone. There's no future for us here, no future for our children."

He sat down in an ancient, creaky pew at the rear of the synagogue. "Almost a hundred years of history," he said. "*Ma chayenu?* Weddings, Bar Mitzvahs, holiday festivals! And our sorrows . . . Yom Kippur — the synagogue bursting with worshippers. Before the war we had almost three thousand Jews in Burma — three *thousand!* And now? Only fourteen families left — seventy souls. And they keep leaving all the time.

"Why? Ah, yes, you want to know why. No, it's not what you think. It's not anti-Semitism; nothing like that. Nobody's *driving* us out. We're going while we can. It's the economic climate that's suffocating us. The government is socialist, and we — we are mostly business people, merchants — 'capitalists'." He pronounced the word with an ironic edge.

"Yes, they've nationalized the banks, the export-import business, the rice trade, the major industries. We can see it — there's simply no room for us here. It's been getting steadily worse ever since 1948, when the country received its independence. And now, with the military takeover . . .!"

He shrugged, with a gesture of helplessness and resignation. "Where shall we go? It's hard to decide. All they allow you to take out is £100 sterling, and your personal belongings. That makes it a bit difficult, eh? Most of us hold British passports — we'll head for Britain, New Zealand, the States . . ."

"Are any going to Israel?" I asked.

"Israel? But Israel needs young people, you know. Yes, the Israelis did assist some of our poorer families — they paid their passage over."

Abruptly the old man arose, as though he had remembered he still had much to do. He accompanied me towards the open door, through which an occasional motorbike taxi could be seen flashing by in the rain. We shook hands. "Wouldn't — wouldn't you like to make a contribution for the upkeep of the Synagogue?" he said hopefully.

Evidence of Burma's headlong drive to achieve its own special brand of socialism, combined with a passionate nationalism long suppressed, is apparent on all sides in Rangoon, the nation's capital. Few foreigners are to be seen — the government discourages them. Prices are high, goods, and accommodations poor, the service indifferent despite — or perhaps because of — a superabundance of help. The Strand Hotel, where Burmese and foreigners meet, once owned by the British and now operated by the government, still retains its colonial air — spacious, old-fashioned, dingy in an Oriental sort of way.

The middle-aged, Rangoon-born Jewish businessman with whom I dined, his clothes unpressed and rumpled-looking, result of the stifling heat and humidity, made an obvious effort to be objective about his situation.

"It's true enough," he said, smiling, "that we are being pushed out — not because we're Jews, but because we are foreigners. Caucasians. We've been here a long time, ever since the British opened up the country to Western commerce. Soon after they annexed the last of Burma in 1885 there were enough Sephardim here — we're practically all Sephardim, you know — to start planning for a synagogue. We came from Baghdad and India, and have been allied by race and interests — and sometimes by background — with the English. When the Japanese invaded Burma in 1942, we were all evacuated by the British, except for five Bene Israel families who remained. The Burmese, of course, are Mongoloid and Buddhist."

He mopped his brow with his napkin and glanced up quizzically at the huge ceiling fans, which whirred noisily and ineffectually overhead, like tired helicopter propellors. " . . . So now it's Burma for the Burmese," he continued. "They won't allow our children into the university — they say because there's a shortage of places for their own, which is probably true — so we must send our sons to British schools. Of course, it's all part of the drive to get rid of foreign influence. They go to absurd lengths at times.

"Look here, the government just issued an order forbidding foreign physicians to practice — this, despite the fact that there simply are not enough native doctors to care

(Continued from Page Eighty-One)

Helfenbaum, 4589 Seventh Street, aunt. Louis Handelsman, grandfather, held the baby during the ceremony

Born, to Mr. and Mrs. Jack Tooberman (nee Elsa Rusk), 5762 Fairside Street, on August 26, at the Royal Victoria Hospital, a daughter, Anne Tina; sister of Marlene Sue, aged ten years; granddaughter of Mr. and Mrs. Ben Rusk, 5762 Fairside Street; and of Ben Tooberman, 4768 Dundas Street, and the late Mrs. Anne Tooberman.

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MONTREAL MEETINGS

★ David Mayerovitch, son of Mr. and Mrs. H. Mayerovitch, 4840 Westmount Avenue; and Michael Blumenstein, son of J. Harry Blumenstein, Q.C., and Mrs. Blumenstein, 4815 Queen Mary Road; have been named winners in the fourth annual Broadcast Music Inc., Varsity show competition, for writing "The Man In The Green Flannel Suit," a satirical musical in two acts, which was presented by the Red and White Revue of McGill University. Checks for $500 were presented to the Revue and to Mr. Mayerovitch. Mr. Blumenstein was not eligible for an award because he was a graduate student at the time of the production. The $500 not awarded this year will be added to next year's prizes, to be divided equally between the winning music and lyrics. David Mayerovitch, born in Montreal, in 1941, attended Westmount High School, and was then a Science major at McGill for three years. After becoming interested in writing, he transferred to McGill's Liberal Arts School and was graduated in 1964 with the Bachelor of Arts degree. He is the grandson of Mr. and Mrs. Samuel Mayerovitch, 5205 Beaconsfield Avenue; and is working for Crawley Films, as a script writer.

★ Mrs. William Gerkman, 554 Eighty-Fourth Avenue, graduated from the Quebec School of Practical Nursing, with high honors. Mrs. Gerkman is the former Miss Trudy Clapoff, daughter of Harry Clapoff, and of Mrs. Rose Clapoff, both of Montreal. Mr. Gerkman is the son of the late Mr. and Mrs. L. Gerkman. They have a son, Larry Gerkman, aged eighteen years; and two daughters: Miss Elaine Gerkman; and Brenda, fifteen.

★COMBINED JEWISH★ APPEAL

The campaign closing luncheon of the Women's Federation of Combined Jewish Appeal will take place on December 3, at 12.30 p.m., at the Windsor Hall, Windsor Hotel. Mrs. David L. Nadler is convener. For the first time, the Rhoda Leopold Memorial Award will be presented to the outstanding campaigner in 1964; the name to be announced. Mrs. Leopold was a past chairman of the Women's Division, and was named adviser to the executive, when the Women's Federation was established early this year.

★ JEWISH CONVALESCENT ★

Hospital: R. L. Spector Unit meeting was at the home of Mrs. A. Merovitz, 6100 Wilderton Avenue, Mrs. F. Pepper, president, presided. Congratulations were extended to Mr. and Mrs. A. Merovitz, 6100 Wilderton Avenue, on their sixtieth wedding anniversary. The next meeting will be held on December 8, at 1 p.m. at 4875 Maplewood Avenue; the hostess being Mrs. B. Prazoff, 595 Bloomfield Avenue. Ezra Ladies Society meeting was at the home of Mrs. A Sabin, 4167 La Peltrie Street; Mrs. B. Piafsky, vice-president, presided. The annual bazaar will take place on Tuesday and Wednesday, December 1 and 2, from 10 a.m. to 10 p.m. at 4170 St. Urbain Street. Baruch Chazonoff Unit met at the home of Mrs. W. Greenwald, 672 Sixty-Eighth Street, Chomedey. Mrs. Eunice Weinstein, president, presided. The meeting of December 9, at 8.30 p.m., is at the home of Mrs. A. Neuman, 1452 Montcalm Avenue, Chomedey. Marcovitch-Schneider Unit met at the home of Mrs. M. Greenspoon, 4632 Mackenzie Avenue; with Mrs. W. Morenstein, 5675 Esplanade Avenue, as hostess. Mrs. G. Schneider, president, presided. A new member, Mrs. A. Najovits, 1275 Forest Street, Chomedey, was welcomed. The raffle was won by Mrs. M. Mazur. The next meeting will take place on December 8, at 1 p.m., at the home of Mrs. D. Cohen, 5341 St. Urbain Street. Esther Rachel Unit meeting is on December 8, at 2 p.m., at the home of Mrs. J. Ghetler, 4595 St. Kevin Street. Mrs. A. Meltzer, president, and Mrs. Pearl Rosenstein, secretary, became life members. Waxman-Basboim Unit meeting, at the home of Mrs. H. Diamond, 5520 Mountain Sights Avenue, had as hostess, Mrs. B. Gasol, 4820 Bourret Avenue. Mrs. H. Waxman, president, presided. A Golden Book donation was received from Mrs. B. Basbaum, on the occasion of the marriage of Miss Judith Lenkorn, daughter of Mr. and Mrs. S. Lenkorn, 4870 Maplewood Avenue, to her son, Melvyn Basbaum, 5619 Coolbrook Avenue. The raffle was won by Mrs. H. Waxman, who gave a contribution. The hostess was thanked by Mrs. J. Groper.

★HOSPITAL OF HOPE★

Unit meeting November 30, at 2:00 p.m., is: Yoisef and Chasie Pinsky, at the home of Mrs. K. Strohl, 7906 Wavell Road. Unit meeting December 1, at 1:00 p.m., is: Marsha Devorah, at the home of Mrs. S. Adler, 2120 Van Horne Avenue; at 2:00 p.m., Brian Tanenbaum, at the home of Mrs. H. Kizner, 6448 Coolbrook Avenue; at 8:00 p.m., are: Mordecai and Essie Baker, at the home of Mrs. M. Pearlman, 2186 St. Luke Street; Margolick, at the home of Mrs. J. Caplan, 656 Murray Hill Avenue. Unit meeting December 2, at 1:30 p.m., is: Saibel Rubin and Abraham Blumenthal, at the home of Mrs. S. Solomon, 4785 Plamondon Avenue; at 8:00 p.m., is: I. J. Borrin, at the home of Mrs. L. Silverman, 4700 Bourret Avenue. Unit meeting December 3, at 8.00 p.m., is: Hesha Berson and Rose Moss, at the home of Mrs. I. Atkin, 2870 Bedford Road. Brian Tanenbaum Unit met at the home of Mrs. R. Faerman, 4927 Lacombe Avenue; Marsha Shlamovitch, at the home of Mrs. Y. Grossbaum, 4770 Mackenzie Avenue; Ethel and Max Rostrogovitch, at the home of Mrs. S. Schwartz, 5524 Trans Island Avenue; and on November 30, at 8 p.m., this unit will meet at the home of Mrs. S. Shulman, 5418 Victoria Avenue.

★ MULTIPLE SCLEROSIS ★

Montreal Association for Multiple Sclerosis meets on December 9, at 8.00 p.m., at the home of Mrs. A. Levin, 2285 St. Louis Street. Mrs. Jack Opal (Evelyn G.), is president; Mrs. T. Lisak, secretary; John J. Gotlieb, Q.C., honorary counsel; Dr. Andre Barbeau, Dr. Kenneth MacKinnon, Dr. Bram Rose; medical advisory board.

★ BNAI BRITH WOMEN ★

Montreal Chapter Number 257 met at the La Salle Hotel. Mrs. A. Weissler (Margaret) played the accordion. Refreshments were served. Officers are: Mesdames Aida Pytowski, president, who presided; Ella Schachter, vice-president; Rose Singer, treasurer; B. Kaplan, secretary; Mildred Helfield, program chairman.

★ SHAAR HASHOMAYIM ★

Synagogue, Rabbi Wilfred Shuchat: Lloyd Winston, son of Mr. and Mrs. Jan M. Ament, 6275 Northcrest Place, will be called to the Reading of the Torah on November 28. Kiddush will be tendered by the Synagogue in honour of Shabbos Mevorachim. At the Breakfast Forum of the Men's Association, November 29, at 10 a.m., the guest speaker will be David Weiss. The sponsor is Ben Lechter. The Association will sponsor lectures by the famous Bible scholar, Gaalyahu Cornfeld, author of "Adam to Daniel," on December 13 to 16. The first will be: "The Bible As A Repository of Theological and Archaeological Truths"; the second as part of the community lecture series sponsored in cooperation with the Men's Clubs of these congregations: Beth-El, Shaar Shalom, Shaare Zedek, Shaare Zion. Prof. Cornfeld will speak on "The Real Meaning of the Christian-Jewish Dialogue." Friends invited to both lectures. The annual Chanukah service and consecration ceremony will be held on November 29, at 4:00 p.m. Reception in honour of the consecrants.

★ TEMPLE EMANU-EL ★

Dr. Harry J. Stern, Rabbi: November 27, at 8.15 p.m., Dr. Miles Wisenthal, Associate Professor, Institute of Education, McGill University, will speak on "Changing Educational Patterns." Oneg Shabbat. Saturday, at 11.30 a.m. sermonette, "What Chanukah Means To Me," by Gerald Miller, The annual Chanukah candle-light

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JEWISH LIFE IN ASIAN LANDS: REMNANT IN RANGOON

(Continued from Page Seventy-Nine)

for the population. Talk of ironies! Your story about the old man — the irony of his asking for a contribution to support a synagogue which is closing — is merely pathetic compared to the tragic irony of pushing out the professionals — and business people — whom Burma really needs. Oh, yes — a cholera epidemic broke out soon after the order was issued, so it was suspended for three months."

Impatient and fretful, he snapped his fingers to try to attract the attention of one of the waiters who hovered about at the far end of the almost empty dining room, gossiping among themselves, their hands clasped behind them. "This place used to be full of tourists and business people," he commented. "Now it's almost dead. No one comes . . . What future is there for me, you ask? Well, I'm not leaving — not yet. I'm trying to adapt myself to the situation. Took in a Burmese partner. It may work out."

Suddenly he laughed. He had just ordered a drink and he now again picked up the thread of conversation. "Funny thing, it was because of my partner that I got into trouble — not with the government, mind you, but with the Jewish community. Ironic, no? Because of it I was not reelected to our synagogue board of trustees. They raised a storm because my partner is a Buddhist and keeps the business open on the Sabbath . . . They're old, they're Orthodox, they're rigid. They refused, for example, to accept as Jews the few Bene Israel families here, to call them up to the Torah, let alone allow them to marry with Sephardim. They treated them as if they were lower caste. Well, sir, in the end the Bene Israel took the matter to court — and the trustees were legally ordered to accord them all their rights as Jews."

He shook his head sadly. "You would think, wouldn't you, that since we're such a tiny remnant here, we would at least be united in our troubles. Not so! The Israelis, you know, tried to bring the Jewish community together, but they got their fingers burned. Now they keep to themselves — they come to the synagogue only on the High Holidays.

"Yes, it's true, I guess," said the Israeli *chargé d'affaires*, nodding in vague agreement. "We really don't have too much in common with the local Jewish group. They are mostly elderly, dwindling — we, for the most part are young, busy with official duties, and with scarcely enough time for our families. Interestingly, there are more Israeli Jews in Burma (counting the children) than there are Burmese Jews. The Jewish community here is so small, in fact, it hasn't even a *shochet* or a *mohel*. When one of our Israelis requires the services of a *mohel*, we must fly him in from India.

". . . What are so many Israelis doing here?" He chuckled. He was a man in his forties, alert, knowledgable, informative — but circumspect. "It's no secret. We are trying to make friends for Israel, naturally. And we do it by trying to work with the Burmese, trying to help them achieve their national goals. What are they? Well, these people are trying to establish an independent socialist state. They are proud and hard-headed. We work together without fanfare, without publicity.

"What sort of work? Well, we have three joint enterprises currently in operation. First, a housing project being built by Solel Boneh, the Histadrut contracting corporation; second, a maritime shipping company run by the Zim Lines and the Union of Burma Five Star Line; finally, a hotel management contract between the government and the King David-Sheraton Hotel people to manage the new Lake Inle Hotel.

"And, of course, we have Israelis here on trade missions. We purchase from Burma mainly rice; they buy from us refrigerators, mechanical equipment, pharmaceuticals, canned goods, and other products. Trade amounts to about half a million dollars each way.

"For three years we also had a group of advisers here to help the Burmese set up what you might call a *moshav* movement — a settlement scheme for retired army officers and soldiers. Some years ago, you may remember, a group of Burmese officers came to Israel to study our various types of land settlement. They lived for a period in *kibbutzim* and *moshavim* and then returned to Burma to put into practice what they had learned. They have now set up a number of these cooperative farms along the sparsely settled northern borders."

We began discussing Burma's political situation and the country's troubled relations with both

(Continued on Page Eighty-Six)

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service, with 1965 Confirmation Class present, is on December 4. Music from Handel's Judas Maccabaeus will be presented by the Temple Choir. The Religious School observance for the High School is on December 5, at 11 a.m.; Junior School, December 6, at 11 a.m. "David Sees The Light", written and directed by Mrs. Lionel Morris, will be presented by Class 4; Mrs. Bernard Reinharz, class teacher. Irvin Gertsman, honorary secretary of the Temple, will lead twenty members to the second annual biennial convention of Canadian Reform Congregations, in Toronto, November 27-29. Rabbi Stern will speak at Temple Sinai, in Toronto, on "Family Life Provides Roots And Wings." The convention has to do with problems of family life, spiritual values, and moral issues. Young Married meets on December 6, at 8 p.m., Dr. Stern will be the guest. The theme is: "Ask The Rabbi." Conveners are Mrs. Martin Levine and Mrs. Robert Glaymon. John Roston and Miss Rose Anne Sankoff are conveners for the dance and social of Young Adults, primarily college students, on December 12, at 8.30 p.m.

★ SPANISH AND PORTUGUESE ★

Synagogue, Rabbi Dr. Solomon Frank; Daniel Howard, son of Mr. and Mrs. George Nadler, 4940 Jean Brillant Avenue, will be called to the Reading of the Torah on November 28. The Brotherhood Breakfast Club meets every Sunday morning after services. Hosts during November were: Max Fineberg, Shahin Brothers, I. A. Kaufman, J. M. Litwin. The Sisterhood will give a Chanukah celebration on December 1, 1964, at 8:00 p.m., in the Synagogue Auditorium. The Choral Group will sing, directed by Cantor Goodman Aronson, and readings from Sholom Aleichem will be given by Rev. G. Schachter. A holiday table arranged by Mrs. G. Schachter will be on display. Traditional Chanukah refreshments will be served. Mrs. W. Gartner is president; Mrs. J. L. Miller, program chairman.

★ TEMPLE BETH SHOLOM ★

H. Leonard Poller, Rabbi: Under the auspices of Sisterhood, president, Mrs. L. Rosenthal; and Brotherhood, president, Henry Fleming, a Chanukah dance will take place on December 12, in the Auditorium; orchestra; buffet dinner. Co-chairmen are Mrs. L. Gertsman, and H. Burke. Ticket co-chairmen are: Mrs. M. Stattner, 488-8674; Mrs. H. Shapiro, 481-7246; and R. Weiner, 481-6211. Friends invited.

★ ZICHRON KEDOSHIM ★

Synagogue Sisterhood paid-up membership tea was convened by Mesdames L. Young, and J. Jacobson; Leo Bruck, president; W. Gerson, secretary; W. Thaw, program chairman, in charge. Miss Sharon Chazan sang and played the piano.

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CHINESE RICE

three stalks celery
one large onion
garlic
one green pepper
one tablespoon margarine
one tablespoon Chinese sauce
one cup quick-cooking rice
one tin cut mushrooms
one tin consomme

Wash and cut celery, onion, garlic, and pepper into small pieces. Cook in frying pan with margarine. Cover and let simmer until vegetables are soft. Add rice, mushrooms, consomme, and Chinese sauce. Mix, cover; and let stand until ready to serve.

Mrs. J. Yaffy,
2200 Capitaine Bernier Street, Montreal.

APPLE SQUARES

one cup shortening
one cup brown sugar
one-half cup water
two and one-half cups rolled oats
two and one-half cups flour
one teaspoon soda
one teaspoon salt
five cups sliced, peeled apples
one-half cup raisins
one-third cup sugar
cinnamon to taste

Cream shortening with brown sugar. Add water and rolled oats, mixing well. Add remaining ingredients and mix until crumbs form. Set aside one-half of the mixture for top. Pat remainder into twelve-by-fifteen-inch pan. Spread with apples and raisins. Sprinkle with sugar and cinnamon. Cover with remaining crumbs. Pat down lightly. Bake at three hundred and fifty degrees for thirty minutes. Cut into squares when cooled.

Mrs. H. Sachs,
37 Clifton Avenue, Toronto.

DEEP FRY FISH FILLETS

one pound sliced fillets
one-quarter cup oil
one egg
one-half cup flour
one-half cup milk

Mix flour in a bowl with oil. Add beaten egg and milk. Blend with egg beater until smooth. Cut fillets into three-inch pieces. Season with salt and pepper to taste. Dust fish with flour. Dip into egg batter, and fry in deep fryer in pre-heated oil, till golden brown.

Mrs. Stanley Klein,
4565 Seventh Street, Montreal.

TAFFY APPLES

one cup corn syrup
one cup white sugar
one-half cup of water
red food colouring
two drops of vanilla

Put syrup, sugar, water, and food colouring in a pot. Bring to a fast boil. Reduce heat and let thicken, without stirring. Wash and dry apples. Put a stick in each apple and twirl in the syrup. Cool.

Mrs. S. Levine,
2113 Davenport Road, Toronto.

APPLE CAKE

two eggs
three-quarters cup milk
one-half cup oil
one-half teaspoon salt
one-eighth teaspoon almond flavouring
two teaspoons baking powder
one cup white sugar
two cups flour
four or five medium-sized apples
one teaspoon vanilla

Peel and cut up apples. Cream eggs and sugar. Mix milk with oil and add. Add flour, salt, and baking powder which have been sifted together three times. Add vanilla and almond-flavouring. Pour half of batter into a nine-inch, round, ungreased pan lined with wax paper. Cover with apple pieces, and pour balance of batter over apples. Bake at 350 degrees for thirty minutes. Cool cake in pan. When cooled turn pan over and cut into slices.

Mrs. Samuel Feiergrad,
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STEAK WITH MUSHROOMS

two pounds shoulder steak
one-half pound mushrooms
salt and pepper to taste
two onions
one-half tin tomato juice

Brown the onions in chicken fat. Add the cut-up steak in a casserole. Cut the mushrooms, and add, with tomato juice, salt, and pepper. Bake at 350 degrees for one and one-half hours.

Mrs. Sydney Klaiman,
7608 Querbes Avenue, Montreal.

MINTED ICED TEA

two tablespoons instant tea
one tablespoon chipped fresh mint leaves
six mint sprigs
six lemon slices
four cups cold water

In a pitcher, combine instant tea with four cups of cold water; stir to dissolve. Add chopped mint leaves. Refrigerate for at least thirty minutes. To serve, strain tea into ice-filled glasses. Garnish with mint sprigs and lemon slices.

Miss Lorraine Slodive,
1 Kirkland Boulevard, Toronto.

★

Sabbath Candles will be kindled on

Friday, November 27, at 3.56 p.m., E.S.T., in Montreal

Friday, November 27, at 4.25 p.m., E.S.T., in Toronto

Friday, December 4, at 3.53 p.m., E.S.T., in Montreal

Friday, December 4, at 4.23 p.m., E.S.T., in Toronto

★

Tevet 1, 5725, falls on Sunday, December 6

★

The Festival of Chanukah commences on Sunday Evening, November 29

CHICKEN BREASTS

one can or one pound sliced apples
two tablespoons brown sugar
two tablespoons lemon juice
two cups packaged stuffing
one-half teaspoon monosodium glutamate
dash of chopped parsley
one-half cup pecans

Wash and dry six whole chicken breasts. Sprinkle with salt, pepper, and paprika. Set aside. Combine and toss all ingredients together. Stuff chicken breasts, bring halves together and tie securely. Place breasts in a greased baking pan. Brush with melted margarine. Bake at 350 degrees for one hour or until tender. Baste occasionally.

Mrs. Jack Kowal,
360 King Street East, Toronto.

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Social Notes — Toronto

Mr. and Mrs. A. B. Bennett, 5 Burton Road, were in Montreal, Que., to visit her mother, Mrs. L. Klineberg; and were present at the bar-mitzvah of David, son of Mr. and Mrs. Edouard Schouela, all of Montreal.

Sidney Moroff, 275 Winnett Avenue, visited his uncle, and aunt, Mr. and Mrs. David Signer, and Marilyn, of Montreal, Quebec.

Mr. and Mrs. Harry J. Pollock, and son, Allyn, aged sixteen years; and daughter, Sharryn, fourteen, 68 Invermay Avenue, were in Montreal, Quebec, to celebrate the twenty-fifth wedding anniversary of her brother-in-law, and sister, Dr. and Mrs. Manuel Straker, 373 Lazard Avenue, who have a son, Norman Straker; and a daughter, Miss Nessa Straker. Present with them were: the brothers, and sisters-in-law of Mrs. Pollock, and Mrs. Straker: Mr. and Mrs. Peter Bacal, Mr. and Mrs. Sidney Bacal, Dr. and Mrs. Harry L. Bacal, Mr. and Mrs. Charles Bacal, and Martin Kerner; Mr. and Mrs. Max Kaufman, Mr. and Mrs. Jack Schwartzman, Mr. and Mrs. Samuel K. Fields; all of Montreal; Mr. and Mrs. Harold Blackman, of Tucson, Arizona; the brothers-in-law, and sisters of Mrs. Pollock.

Mr. and Mrs. J. Resnick, and children, Charlene, aged ten years; Susan, seven; and Ian, five, formerly of 34 Burr Avenue, have taken up new residence at 205 Torresdale Avenue.

Mrs. Ethel Atin, 8 Kings Court Drive, visited her nephew, and nieces, Mr. and Mrs. Alec Kurtzman, and Joel Howard, Steven, and Susan Iona; of Montreal, Quebec.

Mrs. Gordon Robert Fischel, 130 Rosedale Valley, visited her parents, Mr. and Mrs. Samuel Budovitch, and Sherril, of Fredericton, N.B.

In Montreal, Quebec, for the bar-mitzvah of Robert, son of Mr. and Mrs. Nat. Lecker, who was called to the Reading of the Law, in honour of his bar-mitzvah, at Beth Zion Synagogue, were: Dr. I. Koven, 63 Rollacourt Drive; and Mr. and Mrs. J. Abramsky, 7 Kenaston Gardens; cousins.

D. Bresler, 706 Bloor Street West, visited his cousins, Mr. and Mrs. William Schachter, of Montreal, Quebec.

Mr. and Mrs. Donald Sherman, 9 Kingsbridge Court, visited her parents, Mr. and Mrs. Samuel Stern, of Montreal, Quebec.

Mr. and Mrs. Saul Wiseberg, formerly of 142 Vaughan Road, have taken up new residence at 100 Raglan Avenue.

Franklin Kowal, of 27 West Brady Street, West Wyoming, Pa., is visiting his brother, and sister-in-law, Mr. and Mrs. Jack Kowal, 360 King Street East.

Mr. and Mrs. N. Silverberg, formerly of 207 Grace Street, have taken up new residence at 11 Kelmar Road.

Mr. and Mrs. Benjamin Escoe, of Los Angeles, Calif., visited her parents, Mr. and Mrs. M. Faith, 800 Castlefield Avenue; and her brother-in-law, and sister, Mr. and Mrs. Sol Jacobs, and Barbara, 10 Wilmington Avenue.

Mr. and Mrs. Morris Rittenberg, 20 Shallmar Boulevard, visited their son, and daughter-in-law, Mr. and Mrs. Larry Rittenberg (nee Bella Novitsky) and Kevin Mark, aged three years; and new-born son, Steven Jay, of Calgary, Alta.

Mr. and Mrs. David Chyfetz, of Montreal, Quebec, visited their cousins, Mr. and Mrs. Ben Kupsov, 2 Graymar Avenue.

Mrs. Louis Cohen, 91 Raglan Avenue, visited her son-in-law, and daughter, Mr. and Mrs. Edward Lobel, and Barbara Sherry, and new-born son, Derek Richard, of Montreal, Quebec.

Mrs. Betty Pinsky, of Montreal, Quebec, spent three weeks with her son-in-law, and daughter, Mr. and Mrs. Max Silver, and Mark, Stephen, and new-born daughter, Leora, 28 Robingrove Road.

Mrs. Walter Stern, formerly of 76 Roberta Drive, has taken up new residence at 3690 Bathurst Street.

Mr. and Mrs. Rudy Moss, of Jacksonville, Florida, visited Dr. and Mrs. Mark Zimmerman, 1713 Bathurst Street.

Mr. and Mrs. Samuel Tweyman, 154 Fairholme Avenue, gave a "Sholom Zocher", at their home, with one hundred and fifty guests present; in honour of the birth of their first grandchild, David Hartley, son of Mr. and Mrs. Ronald Morris (nee Brenda Tweyman), 4900 Bathurst Street; and first grandchild of Mr. and Mrs. L. Morris, 27 Laurelcrest Avenue.

Mr. and Mrs. Gilbert Harshman, 12 Ridelle Avenue, entertained at a family dinner in celebration of the engagement of their daughter, Miss Eileen Harshman, to Chaim Eisenstat, son of Mr. and Mrs. Jack Eisenstat, 42 Brightwood Street. Also present were: Mr. and Mrs. David Gold, 273 Wychwood Avenue, brother-in-law and sister, of Chaim Eisenstat; and Mr. and Mrs. David Pichosky, 9 Benner Avenue, brother-in-law and sister of Miss Harshman.

Marvin Myles, son of Mr. and Mrs. Frank Borovoy, 80 Laurelcrest Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at North Bathurst Talmud Torah. He is the brother of Allan Eric, aged seventeen years; grandson of Mrs. Rose Borovoy, of Detroit, Mich.; and of Mr. and Mrs. Hyman Snitman, 247 Major Street. A Kiddush luncheon was held, for one hundred and sixty guests. Mrs. Borovoy, mother, wore a beige brocaded suit; with a matching hat. Here for the occasion were: Mr. and Mrs. Joseph Ainbeinder, Joseph Milgrom, cousins; Dr. and Mrs. Matthew Borovoy, uncle and aunt; Miss Sandra Borovoy, aunt, all of Detroit, Mich.; Mr. and Mrs. William Borovoy, uncle and aunt, of Elora, Ont.; Mr. and Mrs. Jack Taraday, Mr. and Mrs. Jack Miller, Mrs. Morris Taraday, all of Kitchener, Ont.; and Mrs. Patrick Caplan, of Hamilton, Ont.

Miss Isobel Moscoe, daughter of Mr. and Mrs. Alexander Moscoe, 239 St. Marks Road, and the fiancee of Sheldon Kideckel, son of Mr. and Mrs. Samuel Kideckel, 132 Hove Street, was entertained by her parents, at a reception, held at the home of his parents. One hundred guests were present. Mrs. Moscoe received, in a rose-coloured peau de soie, dress, trimmed with sequins; and her flowers were a wristlet of yellow and pink roses. Mrs. Kideckel wore a deep blue, peau de soie sheath; and had a wristlet of yellow roses. Miss Isobel Moscoe, the honouree, wore a rose-coloured, peau de soie sheath. Her flowers were a wristlet of orchids. The buffet table was adorned with a centrepiece of fall flowers; and candelabra.

Lawrie Paul, son of Mr. and Mrs. Harry Senders, 41 Baycrest Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Adath Israel Synagogue. He is the brother of Debra Ann, aged nine years; and of Sherri-Lee, two; grandson of Mr. and Mrs. H. Weissburst, 155 Glen Cedar Road; and of Mr. and Mrs. I. Senderowitz, 26 Wigan Crescent; great-granddaughter of Mrs. Celia Matlow, 1435 Eglinton Avenue West; and of Mr. and Mrs. Joseph Weissburst, 3560 Bathurst Street. A Kiddush for three hundred guests, followed the services. Mrs. Senders wore a champagne-coloured suit; and a matching hat. The same evening, a dinner reception was held, with three hundred and fifty guests. Mrs. Senders wore a purple, satin gown; trimmed with beading; and her flowers were a wristlet of white orchids. Debra Ann and Sherri-Lee wore pink organza dresses, with purple trimming; and each had a wristlet of pink roses. Mrs. H. Weissburst wore an ice-blue, crepe dress; with a beaded bodice. Mrs. Senderowitz wore a pale pink dress, trimmed with beading. Mrs. Matlow wore a teal-blue dress. Mrs. Joseph Weissburst wore a black crepe dress. Each had a corsage of pink and white roses. Seated at the head table with the above, were Rabbi and Mrs. Erwin Schild. I. Senderowitz, grandfather, asked the blessing over the challah. Those who participated in the candle-lighting ceremony were: Dr. and Mrs. A. H. Silverberg, and Beth and Bradley; Mr. and Mrs. L. Weiss, and Lisa and Janice; Mr. and Mrs. S. Starkman, and Jodi, and Shari; Mrs. Reva Himelfarb, and David, and Marla; Mrs. Ida Debanko, and B. Yakubowitz, all uncles, aunts, and cousins; and the friends of Lawrie Paul: Gary Bensky, Stephen Baker, Joel Jacobson, Jay Teichman, Brian Swartz, Stephen Gurza, Stanley Swartz, Norman Brontman, Marnie Charendoff, Eleanor Wallen, Cheryl Kantor, Linda Miller, Stephen Rubas, Bradley Friedlander, Martin Kayfetz, Andrew Mencilics, Robert Pascal, Jeffrey Stone, Norman Swartz, Steven Wiskin, Gail Silverberg, Gina Stillman, and Charlotte Zarmon.

Mr. and Mrs. Jack Blustein, 83 Forest Heights Drive, celebrated the bar-mitzvah of their son, Mark Gary, who was called to the Reading of the Law at Beth Sholom Synagogue, on his bar-mitzvah. He is the brother of Miss Judy Blustein; David, aged fourteen years; and Norman, seven; grandson of Mr. and Mrs. Joseph Grossman, 8 Nassau Street; and of Samuel Blustein, 155 Elm Ridge Drive. Kiddush was observed after the services; followed by a luncheon, with two hundred guests. Mrs. Blustein wore a raspberry-red velvet dress; with a matching hat; and a wristlet of white orchids. Miss Judy Blustein sister, wore a white silk-knitted, two-piece suit; and black, lace veil, and had a wristlet of red roses. Mrs. Grossman, grandmother, wore a light, blue, peau de soie suit, with a matching hat; and a corsage of purple orchids. Seated at the head-table with the family were: Rabbi M. Kirshenblatt, Cantor Henry Wahrman; Rabbi Henry Glazer, of New York, and Reverend and Mrs. C. Zigelstein, of the Viewmount Synagogue. The flowers were of American Beauty roses, with white chrysanthemums, red carnations, and white gladioli; on red tablecloths, with white lace over-cloths. The bar-mitzvah boy spoke, and Colonel H. Ketreuer, of Israel, made a speech. Samuel Blustein, grandfather, lah. Those who participated in a asked the blessing over the challah. Those who participated in a ceremony to place roses on a "tree of life," were: Samuel Blustein, and Mr. and Mrs. Joseph Grossman, grandparents; Allen and Janie Newton; Miss Gayla Krakauer, Joy Daniels, Bobby Grossman, Sheila, Gail, and Stephen Blustein; Dianne and Morley Grossman; Frank Blustein, Jerry Brookoff, all cousins; Shelly Grossman, David Sklar, Mark Sklar, Jay Sterling, Peter Danson, Allen Borins, Shane Lipton, Ronald Lepofsky, Joel Olanow, and Tony Zweig, the friends of Mark Gary, the bar-mitzvah boy, and Miss Judy Blustein, and David, and Norman; with Mr. and Mrs. Jack Blustein, and Mark Gary.

Mr. and Mrs. Fred Grossman, 341 Hillhurst Avenue, celebrated the bar-mitzvah of their son, Bobby, who was called to the Reading of the Law, at the Beth Sholom Synagogue. He is the brother of Melvin, aged nineteen years; Stanley, sixteen; and Eric, sixteen months; grandson of Mr. and Mrs. Joseph Grossman, 8 Nassau Street; and of Mr. and Mrs. Morris Shacter, 3311 Bathurst Street. Kiddush was observed after the services, followed by a luncheon, when two hundred guests were received. Mrs. Fred Grossman wore a cherry-red, crepe, and lace, three-piece suit; with a mink hat. The following evening, Mr. and Mrs. Grossman were hosts to three hundred guests, at a dinner reception, in the Synagogue hall. Mrs. Gross-

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★ HOLY BLOSSOM ★

Temple: Rabbi W. Gunther Plaut; Twenty-one members of the Youth Council, accompanied by Gordon Wolfe, boarded the bus for Rochester, N. Y., for a week-end of worship, and study, and social events, as guests of Temple Brith Kodesh, in Rochester, for the North-Eastern Lakes Federation of Temple Youth. They were: Meryl, daughter of Mr. and Mrs. B. E. Barruch, 108 Mona Drive; Sandy, of Mr. and Mrs. S. Borins, 132 Ava Road; Philip, son of Mr. and Mrs. S. Bregman, 15 Fraserwood Avenue; Janet, daughter of Mrs. Helen Charney, 6 Collegeview Avenue; Roslyn, of Mr. and Mrs. L. N. Greene, 460 Castlefield Avenue; Martin, son of Mr. and Mrs. C. Herman, 89 Ranee Avenue; Bob., of Mr. and Mrs. Jack Kirzner, 63 Westdale Drive; Ellen, daughter of Mr. and Mrs. L. Levy, 130 Brighton Avenue; Louise, of Mr. and Mrs. M. Lieberman; Carol, of Mr. and Mrs. I. Liss, 564 Old Orchard Grove; Arlene, of Mr. and Mrs. A. Perly, 11 Roberta Drive; Mark, son of Mr. and Mrs. B. W. Sarner, 221 Richview Avenue; Barbara, daughter of Mrs. David Shanoff; 2121 Bathurst Street; Wendy, of Mr. and Mrs. H. Smith, 32 Kilbarry Road; Edward, son of Mr. and Mrs. D. Sweet, 24 Euphrasia Drive; Richard, of Mr. and Mrs. L. C. Sugarman, 203 Coldstream Avenue; Linda, daughter of Mr. and Mrs. Jack Weinberg, 527 Spadina Road; Bill, son of Mr. and Mrs. E. Wilson, 126 Hillmount Avenue; Lee, son of Mr. and Mrs. C. Yolles, 7 Bluejay Place; and Bill, of Mr. and Mrs. H. M. Zener, 217 Hillhurst Boulevard.

man was in a blue, silk gown; with a beaded bodice; and had a wristlet of red roses. Mrs. Grossman, grandmother, wore a silver-toned and blue gown; and Mrs. Shacter, grandmother, wore a flowered, brocaded gown. Each had a wristlet of white orchids. Those who joined the family to light the candles on the cake were: Mrs. Laya Nudelman, 1001 Eglinton Avenue West, great-aunt; Mrs. Malka Shacter, of Los Angeles, Calif., great-aunt; Mr. and Mrs. Harry Grossman, 31 Fraserwood Avenue, great-uncle and great-aunt; Mr. and Mrs. Joel Krakauer, uncle and aunt, and daughter, Gayla, 24 Artreeva Drive; Mr. and Mrs. David Grossman, uncle and aunt, and Stephen, 3 Meadowbrook Avenue; Mr. and Mrs. S. Zeldin, 446 Coldstream Avenue, uncle and aunt; Mr. and Mrs. J. Blustein, uncle and aunt, and Miss Judy Blustein, David, Mark, and Norman, 83 Forest Heights Drive; Mr. and Mrs. Earl Grossman, uncle and aunt, and Dianne, Morley, and Harvey, 15 Acton Avenue; and Miss Karen Zeldin, and Arthur Zeldin, 446 Coldstream Avenue, cousins. Seated at the head table with them were: Rabbi and Mrs. David Monson, and Rabbi and Mrs. M. Kirshenblatt. Izzy Brookoff, cousin, of New York, asked the blessing over the challah. The masters of ceremonies were: Melvin and Stanley Grossman, the brothers of Bobby, the bar-mitzvah boy; and he spoke. A centrepiece of blue-toned and white roses, with matching tablecloths and napkins, were the table decorations.

Mr. and Mrs. Mayer Teplinsky, 104 Tavistock Road, celebrated the bar-mitzvah of their son, Avery Louis, who was called to the Reading of the Law, at the Beth Am Synagogue. He is brother of Miss Elaine Teplinsky. Mr. and Mrs. Teplinsky were hosts to two hundred guests, at Kiddush and luncheon. Mrs. Teplinsky wore a blue, two-piece suit; with a beige blouse; and beige accessories. Miss Elaine Teplinsky wore a red wool dress; with a white fur hat; and black accessories. The same evening, Mr. and Mrs. Teplinsky were hosts to two hundred and forty guests, at a dinner-dance and reception, held in the synagogue hall. Mrs. Teplinsky received, in a gold and white, brocaded gown; and had a wristlet of mauve orchids. Miss Elaine Teplinsky wore a blue satin, peau de soie gown, with beaded trimming; and a wristlet of pink orchids. Seated at the head-table with the family, were Rabbi and Mrs. Albert Raab, Cantor and Mrs. Nathan Lieberman; Dr. and Mrs. Harry Korman, of Union, N.J., uncle and aunt; and David Teplinsky, of Saskatoon, Sask., uncle. Miss Elaine Teplinsky, sister, was master of ceremonies. Mr. Teplinsky, father; and Avery Louis, the bar-mitzvah boy, spoke. The centrepiece on the head table was of mauve chrysanthemums, pink gladioli, red roses, and pink carnations, with leaves sprayed in gold-colour. The tablecloth was of white lace; with matching napkins. Henry Brudner, 3690 Bathurst Street, uncle, asked the blessing over the challah. Those who participated in the candle lighting ceremony were: Dr. and Mrs. Harry Korman, of Union, N. J., uncle and aunt; Mr. and Mrs. Harry Glickman, of Montreal, Que.; Janet and Ann Louise Chinsky, 211 Johnston Avenue; Sharon, Marlene, and David Reiss, of North Bay, Ont.; David, Brian, and Gary Shapero, 32 Denmark Avenue; Eric King, 3 Picton Crescent; Rachelle and Ellen Hornfelt, 48 Hucknall Avenue; Miss Myra Pancer, 91 Neptune Drive; Mrs. Martin Rapp; and Linda and Francine Teplin, 355 Betty Ann Drive, all cousins; and friends of Avery Louis: Lawrence Applebaum, Lawrence Geffen, Jeffery Baker, Philip and Larry Spring, Andrew Friedman, David Debora, Brian Saltzman, and Colin Cooper. Out-of-town guests were: Mr. and Mrs. Harry Reiss, uncle and aunt, and David, Marlene, and Sharon, of North Bay, Ont.; Mr. and Mrs. H. Shanfield, and Karen, and Steven, of Windsor, Ont., cousins; and Mr. and Mrs. A. Noodleman, of Buffalo, N. Y.

★ CANADIAN ★

Council Of Reform Congregations: Second biennial convention will be held November 27 to 29, at the Park Plaza Hotel, in Toronto. The Canadian Council represents four thousand families in nine congregations. The founders were Temple Emanu-El and Temple Beth Sholom, in Montreal; Holy Blossom Temple and Temple Sinai, in Toronto; Anshe Sholom, in Hamilton. Two new congregations have been formed in Toronto, Temple Emanu-El, and Beth El; joining the Beth El Congregation, in Windsor formed two years ago. Thirty-five families formed the Vancouver Reform Congregation, this month. Delegates from all these cities have registered for the Biennial. Max E. Enkin, O.B.E. of Toronto, is president of the Canadian Council. Mrs. S. Shanker is chairman of arrangements. On Friday evening, Dr. Harry J. Stern, Rabbi, of Temple Emanu-El, in Montreal, will deliver the sermon, at Temple Sinai. On Saturday morning, at Holy Blossom Temple, Rabbi Jerome D. Folkman, of Columbus, Ohio, will speak at the service; and Kiddush will be observed. Dr. Marshall Sklare will speak at the luncheon, on "Crises Facing Jewish Family Life." In the afternoon, there will be seminars, led by Dr. Ben. Lappin, Dr. Ben. Schlesinger, and Ben. Kayfetz; and chairmen, Rabbi Bernard Baskin, of Hamilton; Rabbi Sheldon Waldenberg; and Rabbi Louis J. Cashdan, of Temple Emanu-El Rabbi W. Gunther Plaut, of Holy Blossom Temple, is chairman of the banquet and dance, Saturday. On Sunday, Rabbi H. Leonard Poller, of Temple Beth Sholom, in Montreal, will conduct the morning service; and Norman Buckner, of the Union of American Hebrew Congregations, will speak, Rabbi Jordan Pearlson, of Temple Sinai; Rabbi Stern, Rabbi Poller, and Lester C. Sugarman, executive director of Holy Blossom Temple, will lead discussion groups, at workshops; followed by discussion on education, led by Heinz Warschauer, and Norman Buckner; and on social action, led by Sydney M. Harris, Q.C. Lawrence Marks, Q.C., of Montreal, will be chairman of the luncheon. Rabbi Bernard Baskin, and Leon Kahane, the student Rabbi leading Beth-El Congregation, in Don Mills, are participating.

★ BETH EL ★

Synagogue is a new Reform Temple, led by a student rabbi, Leon Kahane: Sisterhood, president, Mrs. Ronald Nefsky, presided, at the November meeting, at the Synagogue. The program featured film strips of Jewish people around the world, and their customs; and a round table conference comprised of members of the Sisterhood who have moved to Toronto. Mrs. Ralph Fondberg, Mrs. A. Mingail, formerly of Calcutta, India; Mrs. R. Guetta, formerly of Alexandria, Egypt; Mrs. L. Gotz, formerly of Johannesburg, South Africa; Mrs. E. Koenka, formerly of Istanbul, Turkey, took part. An executive meeting took place at the home of Mrs. Edward Sheffman, 182 Fenn Avenue. Members present were: Mesdames L. Finkler, 58 Bunty Lane; I. Weinberg, 3 Cicada Court; L. Drexler, 55 Paperbirch Drive; J. Gerskup, 60 Norden Crescent; I. Mudrick, 27 Paperbirch Drive; Ronald Nefsky, 64 Grangemill Crescent; Joseph Hartman, 150 Fenside Drive; Gerald Morton, 31 Country Lane; Stanley Zernit, 124 Roywood Drive; David Edson, 89 Canlish Road; Arthur Adler, 58 Fortrose Avenue; Stanley Freeman, 46 Rollscourt Drive; and Samuel Siegelman, 14 Paperbirch Drive. Mrs. I. Mudrick is chairman of Adult Jewish Education. The Chanukah dance is at the Synagogue, 1416 Don Mills Road, on December 5. Mrs. H. Ginsberg, 21 Colonnade Road, is social convener.

★Steven Gellman, aged seventeen years, son of Dr. and Mrs. H. S. Gellman, 40 Ridge Hill Drive, shares in $11,600 with thirteen other young composers in the twelfth annual Student Composers' Awards, sponsored by Broadcast Music, Incorporated; for a piano concerto. He started piano lessons at the age of nine; and began writing music at the same time. In 1962 and 1963, he received scholarships from the Royal Conservatory of Music; and, in 1964, he received the Ada Wagstaff Harris Scholarship for Composition. In March, he played his prize-winning concerto for piano and orchestra, on a CBC Symphony Concert, directed by Boyd Neel. He is the brother of Paul, aged eleven years.

★ JEWISH FAMILY ★

And Child Service annual meeting was at the Jewish Home for the Aged, 3560 Bathurst Street. The board of directors is: Stephen E. Berger, president; Ray D. Wolfe, Abraham Berlin, Mrs. Herman Goldenson, Mrs. Mark A. Levy, vice-presidents; Mrs. David Vise, treasurer; Julius Wiener, honorary treasurer; Mrs. Louis J. Cole, secretary; Jerome D. Diamond, executive director; and Dr. Allan Brown, Marshall A. Cohen, Dr. Arnold Epstein, John D. Fienberg, Gerald Goldenberg, Henry Goodman, Emanuel Grossman, Bryant Kassirer, Joseph Kronick, Dr. Irwin Lightman, Benjamin Manson, Dr. Oscar Pascal, Howard Perlmutter, Dr. Samuel Raxlen, Jack M. Rose, David Rotenberg, Alex Rubin, Murray Rumack, Samuel Sable, Jack Shindman, Alex Siegel, Saul Sigler; and Mesdames Milton Cadsby, Jack Cowan, Leslie Crangle, Samuel J.

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★ FARBAND OF LITHUANIAN ★

Jews, Ladies Auxiliary Chanukah dance was held, Maurice Turk orchestra played. Proceeds went to Israel. The convener was Mrs. Isaac Epstein, the president. Annual tea, at the home of Mrs. Harry Press, 8 Wendy Crescent, was convened by Mrs. Abe Borman. Co-conveners were: Mesdames L. Horwitz, Morris Demon, Louis Okun, and A. Kumer. Proceeds were for scholarship funds in Israel.

★ TORONTO HEBREW DAY ★

School: Mrs. Benjamin Levinter, president, presided, at the annual tea and fashion show, at the auditorium. Clothes were modelled by these mothers of students: Mesdames J. Banks, L. Hoffman, E. Dessen, A. Bearg, H. Cooper, G. Grossman, M. Himmel; and Shirley Rosenfield, president of the Women's Auxiliary. Tea conveners were Mrs. C. Garelick, and Mrs. F. Rubenstein; patroness conveners, Mrs. D. Kurtz, and Mrs. L. Jacobson; social convener, Mrs. K. Schwartz.

BIRTHS

Born, to Mr. and Mrs. Ronald Kopman (nee Cheryl Wasserman), 4866 Bathurst Street, on October 12, at the New Mount Sinai Hospital, a son, Robert Lawrence; grandson of Mr. and Mrs. Murray Wasserman, 75 Ridgevale Drive, and of Mrs. Jean Kopman, 79 Ridelle Avenue; and of Allan Kopman, 44 Ingram Drive; great-grandson of Jacob Schwartz, 127 Hillmount Avenue; and of the late Mrs. Sarah Schwartz; and of Mrs. Gertrude Wasserman, 24 Gloucester Grove, and of the late Samuel Wasserman; and of Mr. and Mrs. Jacob Kopman, 97 Whitmore Avenue; and of Mrs. Edith Stein, 807 Briar Hill Avenue, and of the late Benjamin Stein. Godparents are Mr. and Mrs. Wilfred Wasserman, 9 Elder Street, great-uncle and great-aunt; and Mr. and Mrs. Paul Applebaum, 36 Brantley Crescent, uncle and aunt. The baby was held by Jacob Schwartz, 127 Hillmount Avenue, great-grandfather.

Born, to Dr. Moses J. Burak, Rabbi, and Mrs. Burak (nee Toby Rubenstein), 321 Palmerston Boulevard, on November 9, at Women's College Hospital, a daughter, Edith; sister of Fega, aged sixteen years; Libby, fourteen; Hindy, twelve; and Helene, eight; granddaughter of Herschel Rubenstein, 321 Palmerston Boulevard, and the late Mrs. Edith Rubenstein; and of Lebel Burak, 210 Bellwoods Avenue.

Born, to Mr. and Mrs. Larry Rittenberg (nee Bella Novitsky), of Calgary, Alta., formerly of Toronto, on October 16, at Calgary General Hospital, a son, Steven Jay; brother of Kevin Mark, aged three years; grandson of Mr. and Mrs. Morris Rittenberg, 20 Shallmar Boulevard; and of Mr. and Mrs. Harry Novitsky, 104 Dell Park Road; great-grandson of Hyman Kitchener, 3560 Bathurst Street; and Mrs. Minnie Rittenberg, 28 Shallmar Boulevard.

Born, to Dr. and Mrs. Allan Citron (nee Cymee Guest), 3905 Bathurst Street, on November 3, at New Mount Sinai Hospital, a son, Elliott, grandson of Mr. and Mrs. Harry Guest, 3311 Bathurst Street; and of Mr. and Mrs. William Citron, 91 Bannockburn Avenue; great-grandson of Mrs. Malka Citron, of Toronto; Mrs. Ida Bidnovitz, 20 Shallmar Boulevard; and of Mr. and Mrs. I. Guest, of Toronto.

JEWISH LIFE IN ASIAN LANDS: REMNANT IN RANGOON

(Continued from Page Eighty-One)

the United States and the Communists. "What about Israel?" I asked. "What about your own special concerns in Burma?"

"The Arabs were very busy here for a while," the Israeli observed matter-of-factly. "They were, of course, actively anti-Israel. But their efforts didn't pay off, so now they are quiet. Our own best propaganda is: providing help where help is needed. We make scholarships available, and fifteen Burmese students are currently studying at the Hebrew University and the Haifa Technion — mostly in technical fields. We have also had excellent response to our Afro-Asian seminars. We try to keep up our contacts with the returning students, invite them to embassy parties, national festivals, etc. As for our cultural programs, we have had the Israel String Quartet here; also an Israeli film on Petra, which was a great success. Israel-Burma relations are very cordial, always have been."

I was skeptical. "What about Bandung? What about Belgrade? At both these conferences the Burmese lined up with the Arabs."

"Oh, no — not quite," he said mildly. The young Israeli shifted in his chair. This was a question to which, obviously, much thought and discussion had been given — not only in Rangoon, but in Israel's other Asian embassies and legations, as well as in Jerusalem. The reactions to Burma's defection had been bitter, and the soul-searching agonizing; in a showdown, how much could Israel depend on Asia's professions of friendship?

"Look, I'm not excusing the Burmese, you understand," he said. "Shutting our eyes to reality is stupid. It's perfectly clear that at the Bandung conference, Burma did go along with the Arabs' anti-Israel resolution. Not because they wanted to but because they had to. It was one of those 'unanimous resolutions' agreements that all the participating countries had made in advance in order to present a solid front to the so-called colonial powers. Again in 1961, U Nu fought hard to oppose and then to dilute the Arab Palestine resolution. It didn't work . . .

"Please remember the enormous sympathy and respect between U Nu and Ben Gurion — it was mutual, it was genuine. Of course, both men are no longer in power. Nevertheless, the warmth and understanding between our two countries still remain as strong as ever.

"Look, the Burmese are far too busy with their own problems to want to get themselves tangled up in alignments with either East or West, let alone with the Arabs. Their policy is strictly neutralist; deliberate withdrawal. . . . There is one thing I can tell you, that when and if — mind you, I said *if* — all foreign advisers and missions are finally terminated here, told to go, our people will be among the last!"

DEATHS

Mrs. Tessie Paulin, 366 Glencairn Avenue, died on Sunday November 15, at the Baycrest Hospital. She was the widow of the late Harry Paulin, and is survived by two daughters: Mrs. John J. Slavens (Ila), 366 Glencairn Avenue; and of Mrs. Victor J. Freeman (Bernice), of Pittsburgh, Pa.; five grandchildren: Mrs. David L. Dennis (Harriet), 43 Sunnydean Crescent; and Teddy and Paul Slavens; children of Dr. and Mrs. John J. Slavens; and Paul and Susan Freeman, children of Dr. and Mrs. Victor J. Freeman; three great-grandchildren: Jeffery, Toni, and Leslie Dennis, children of Mr. and Mrs. David L. Dennis. Rabbi Abraham L. Feinberg and Rabbi Jacob Eisen officiated at the funeral services. Interment was held at the Holy Blossom Memorial Park. Shiva was private.

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HISTORICAL MEDICINE: THE EVIL EYE

(Continued from Page Sixty-Seven)

ed, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Close contact with a dead body is believed to have a healing effect on sufferers from the evil eye. The most morbid case of evil eye which I have recently come across is that of a Jewish woman who originally came from Lithuania and who was referred to me for refraction. The woman wanted glasses because of poor sight. I discovered that her vision was blocked by old scars on the cornea of both eyes. On investigation I learned that at the age of six she had been troubled with an ocular condition which she thought was completely cured. When I inquired how she got that impression she remarked that she had been healed when her mother had placed the hand of a dead man's body over her eyes. Evidently this procedure was considered a "sure cure."

The person who acquired the reputation of possessing an evil glance was fated for grief. He became an outcast of the community, dreaded and feared even by his former friends and relations and blamed for any mishap, misfortune, or disease in the community.

If anyone in the community contracted any ocular disease, or bits, croup, smallpox, or plague, the gaze of the fascinator was given as the cause. Pregnant women particularly dreaded the sight of him, for such an encounter might cause a miscarriage or the birth of a monstrosity. The fascinator must never be asked to a social gathering for fear that the house might collapse or the food might be poisoned. If he bids one *buono viaggio* (farewell), the would-be traveller had to give up the journey to spare his life.

The fascinator is blamed for diseases, pestilences, accidents, earthquakes, hurricanes, and all other misfortunes.

In his book "Le Corricole", Alexander Dumas *fils* devotes a chapter to "Le Jettatore." Among other things he states, "It is an incurable malady. If one is born a *jettatore*, he has to be one all his life. Hence it is the worst possible insult to tell one that he has an evil eye. Whenever one sees two persons talking and one has his hand clasped behind his back, the other is immediately suspected. No rank, no fortune, and no social position can place one above its reach."

Voyciki tells the story of a Slav who somehow acquired reputation of being a fascinator. He became so much hounded and dreaded by the community that as a last resort he blinded himself in order to convince the community that he was harmless.

A typical case of an unintentional fascinator that I recall is that of an old woman in Lithuania who acquired the reputation of possessing a malign look because of strabismus. The poor woman was feared by all the mothers of the town. When she passed a certain neighborhood mothers became terror-stricken and ran to snatch their little ones out of her path. Even adults avoided her. The poor woman finally acquired an evil eye complex and began to believe herself that she possessed an evil spirit, and in order that she might not be the means of injuring others she isolated herself in her hut and would not come out even to purchase food.

When fishermen of Scotland are on their way to sea the women and girls of the village keep out of their sight lest, if misfortune occurs, one of them would be blamed for causing bad luck with her evil glance.

If a herdsman or cattle-owner among the Huzulas and Carpathians suspects that he has the evil eye, he will tell one of his household to call him a devil or a robber every time that he goes to the cattle, because he thinks that this will undo the effect of the evil eye.

Esthonian fishermen believe that they never have such good luck as when some one is angry with them and curses them; hence before a fisherman goes out to work he will play a rough practical joke on a comrade in order to be abused and cursed by him. Every curse is supposed to bring at least three fish in his net.

It is generally believed that profanity has a profound effect on the evil eye, because it makes one appear vile and contemptible and removes the cause of envy and therefore diverts malignant influences which are primarily attracted by refinement, beauty, and prosperity.

The superstition of the evil eye, so widespread in ancient times, is confined at present to rural districts and small towns where the incidents of life are less crowded and where the inhabitants have time for idle gossip.

The properties of the evil eye are generally ascribed to elderly women in matters which affect people in their homes, such as the health of children and cattle. Men are suspected of having the evil eye in matters pertaining to business, labor, farming, and beasts of burden.

"Women," said Varius, "have more power to fascinate than men; the young and beautiful have far less power for evil than 'little old women' and for these you must specially look out. But most of all to be dreaded, male or female," he continued, "are those who are lean and melancholy by temperament." Those branded as fascinators are as a rule peculiar in appearance, mode of life and dress.

Persons who believe in the evil glance are strongly prejudiced against those possessing chronically inflamed eyes or eyes disfigured by external diseases. Bulging, deeply set or strabismic eyes may be sufficient grounds for the branding. Persons who are in the habit of looking others straight in the eyes are greatly suspected. The German phrase *Sie fixieren mich, mein Herr* has caused many a fight in Germany. In countries where the large majority of people have blue eyes, those possessing brown eyes are suspected of evil influence. On the other hand, in places where the majority have brown eyes, blue-eyed persons are distrusted. Similarly, persons whose eyes differ in color or size are suspected, and foreigners more than natives.

In Italy the fascinator is described as a tall and lean person possessing prominent features such

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as a hooked nose, sunken cheeks and large penetrating and protruding eyes. Any one possessing such a countenance is feared.

"In the Highlands of Scotland the *cronachad* is a person who is much disliked in the community," says Maclagan, "and it is questionable in some cases, whether he is disliked because he has an evil eye or the evil eye is ascribed to him because he is disliked. He is generally a queer looking individual."

Medieval writers amaze us with their absurdities on the subject of the evil eye. According to Didymus, one must beware of those who have hollow, pitlike eyes sunken under concave orbits, with great projecting eyebrows, and of persons who squint or who have sea-green, shining eyes, as well as of those who emit a disagreeable odor and are known for their squalor of complexion and appearance.

Heironymus Vida gives the following description of an old *Jettatore* whom he knew: "He was an old man with a harsh, wicked face, heavy eyes extravasated with blood, an ugly forehead, with eyebrows going up to a point, and a savage look with which he could kill all sorts of creatures and plants."

Albertus Magnus states: "Those who have hollow eyes are noted for evil; and the larger and moister they are, the more they indicate envy. The same eyes, when dry, show the possessor to the faithless, traitorous, and sacrilegious; and if the eyes are also yellow and cold they argue insanity."

Gypsies and tramps are much feared and are suspected of possessing the evil eye. Maclagan cites the case of a tramp who went to a house and asked for a drink of milk. The housewife said that she did not have any. The tramp was sure that she had but that she did not want to part with it. He said, "Oh, very well! I will take a drink of water and let what will happen to the cows." This was enough. She was sure that this was a challenge that he could have the milk in spite of her, so she repented and gave him as good a drink of milk as he could wish for. In this way she hoped to escape the evil consequences.

Monks who have the reputation of possessing a fatal influence with their eyes are known as unintentional *jettatori*. In the year 842, Erschempert of Monte Cassino wrote that Landulf, Bishop of Capua, used to say that whenever he met a monk something unlucky would happen to him during the day. To this day there are persons who will not proceed with their errand or business when meeting a monk or priest the first thing in the morning.

Pope Pio Nuni was the unintentional *jettatore* par excellence. It is related that the most devout Catholic would point two fingers at him to divert his eye while asking for his blessing. The Italians maintained that they had done well in their war of 1848 with the Austrians and were winning battle after battle until suddenly the Holy Father blessed the cause, after which everything went badly.

Grimm contends that one of the best means of recognizing a witch or fascinator is to look into the eyes and see whether one's image is reflected upside down. A familiar way to identify the fascinator in Greece was to burn leaves or petals of certain plants. Gilly-flowers and basil flowers were of special value. While the burning was in progress a number of names of suspected fascinators was declaimed. The crackling of the fire when a certain name was mentioned was supposed to identify the fascinator.

It is commonly believed that sickness brought about by the evil eye can be cured only by specialists in the evil eye who as a rule are old laymen who lead a secluded and mysterious life, and sometimes old women reputed to possess some power of witchcraft.

In the United States the belief in the evil eye is largely confined to rural districts and to foreign settlements in large cities. One often reads strange accounts in the newspapers of the evil eye and other occult activities reported from outlying districts of the various states. A few years ago the papers in Philadelphia carried headlines of a case in which a mother killed her own daughter to drive out the demon which she saw in her eyes. Another case was about a woman who held her mother in confinement because the latter would not keep away from her home. The daughter complained that her old mother was casting the evil eye on the grandchildren.

A case concerning an old Italian woman came up recently before a Philadelphia judge. The woman was charged with extracting large sums of money from those who had come under the influence of her evil eye. She also had sold charms made of bones of the dead, articles of ivory, stones, and herbs wrapped in rag bags.

A medical colleague of Italian descent told me that this belief is common in the Italian colonies of the large cities of America. He himself experienced it when he was a child.

"It is customary," he said, "that when a person says to another, 'My, you look well,' he must add the phrase *bene dico* (I speak well) to avert the evil eye. Many infants are brought to me definitely ill and if they do not speedily respond to treatment, the evil eye is immediately given as the cause. As far as treatment is concerned, it lies solely in the hands of lay people, usually women. As a child I observed certain phases of it. The child who is brought to the old woman is placed in a lying-down position, and the woman, with an ordinary door key in her hand, makes numerous signs of the cross on the child's forehead, accompanied by lengthy mutterings. The whole procedure requires about one-half hour. Of course, symptoms such as fever and headache begin to subside after about forty-eight hours, owing to the self-limitation of the disease. The cure is naturally attributed to the woman."

It is interesting to note that the belief in fascinators has no religious implications, as is confirmed by clergymen of several denominations. The Church is seldom called upon to administer to patients who are claimed to be the victims of the evil eye.

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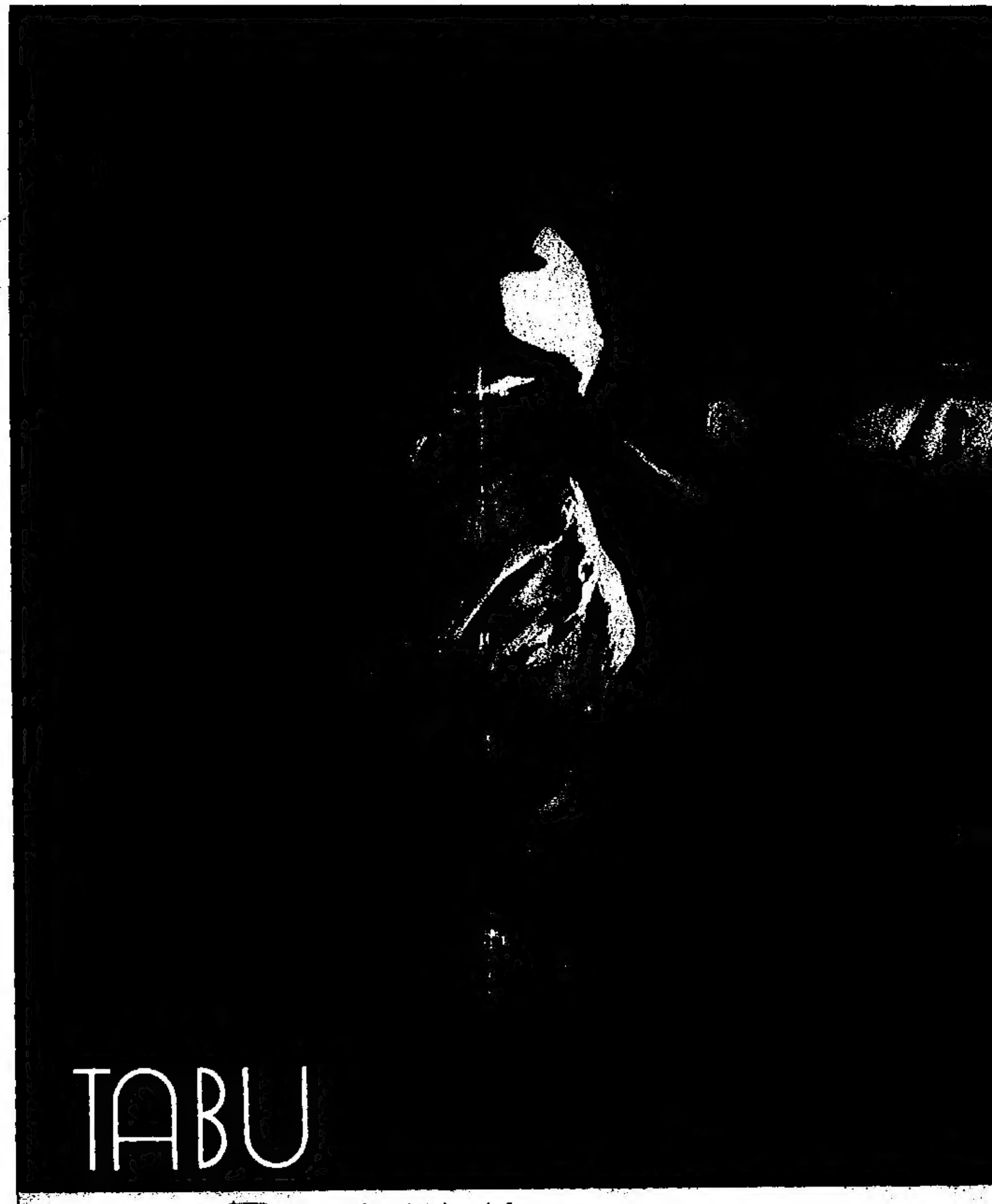

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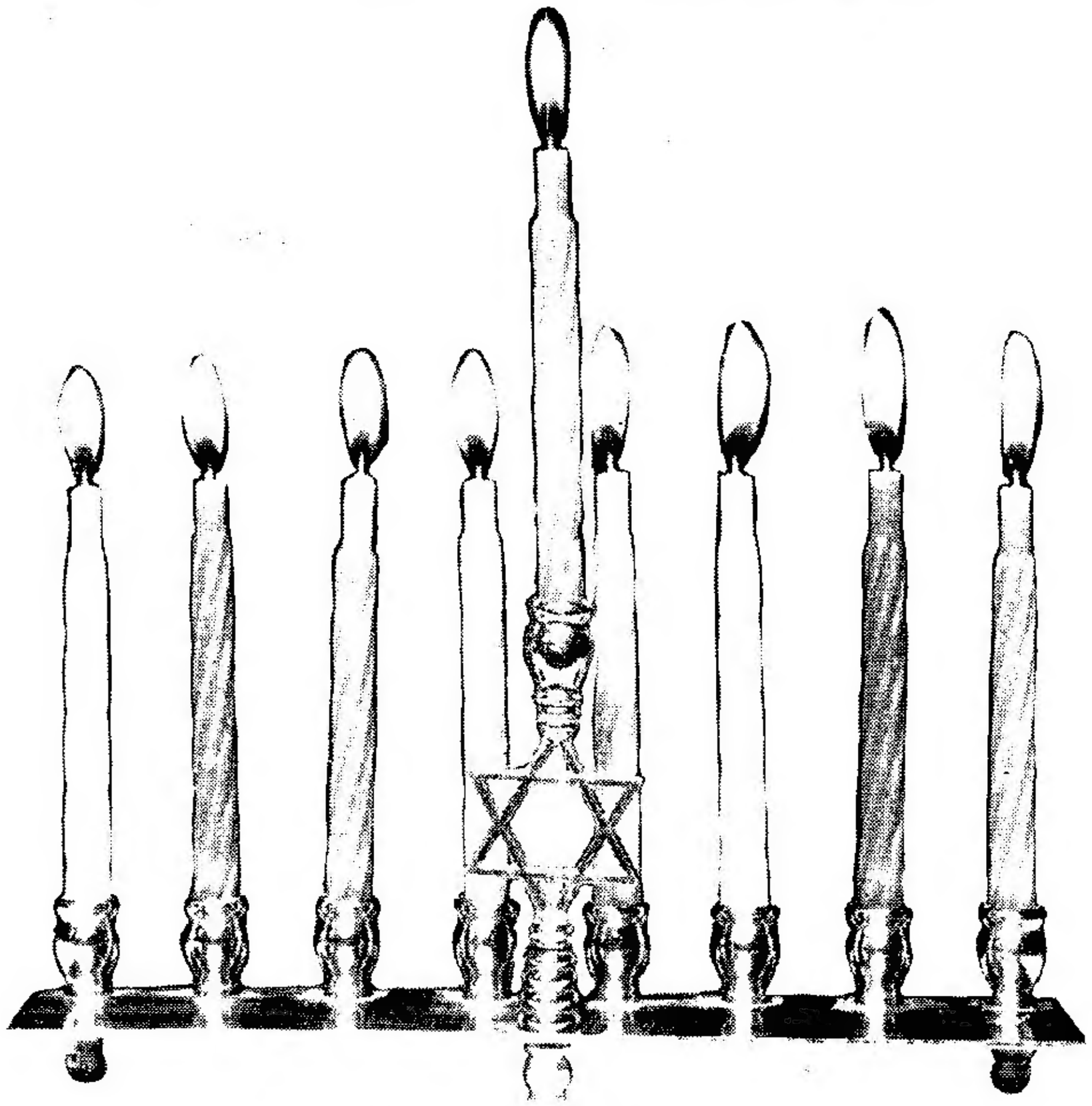
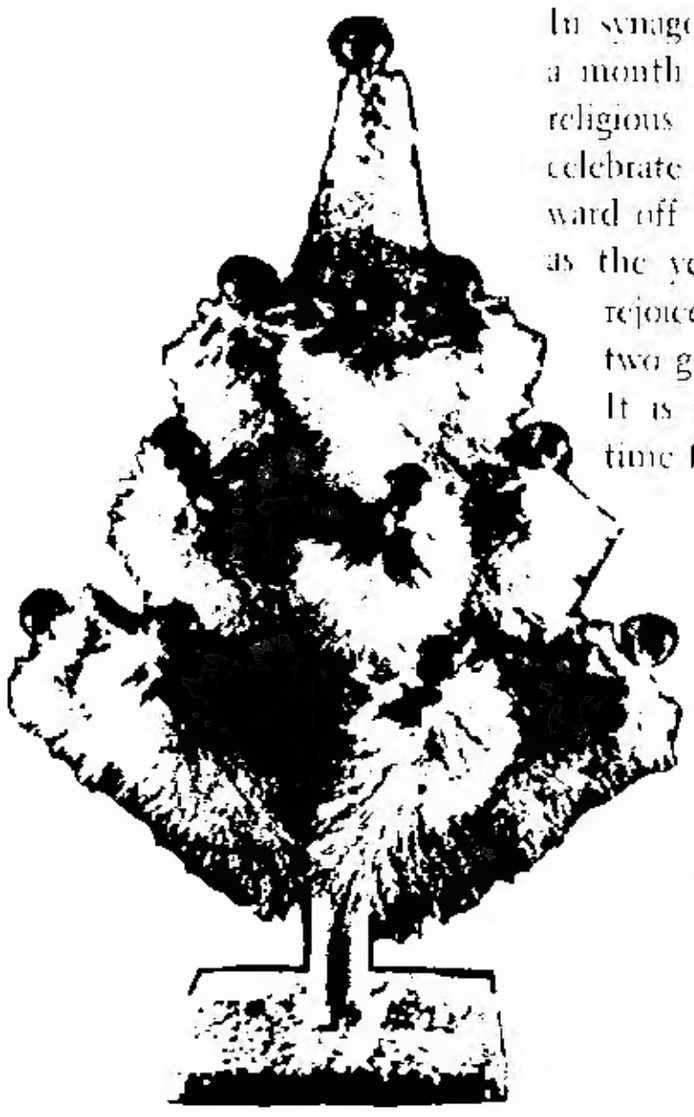
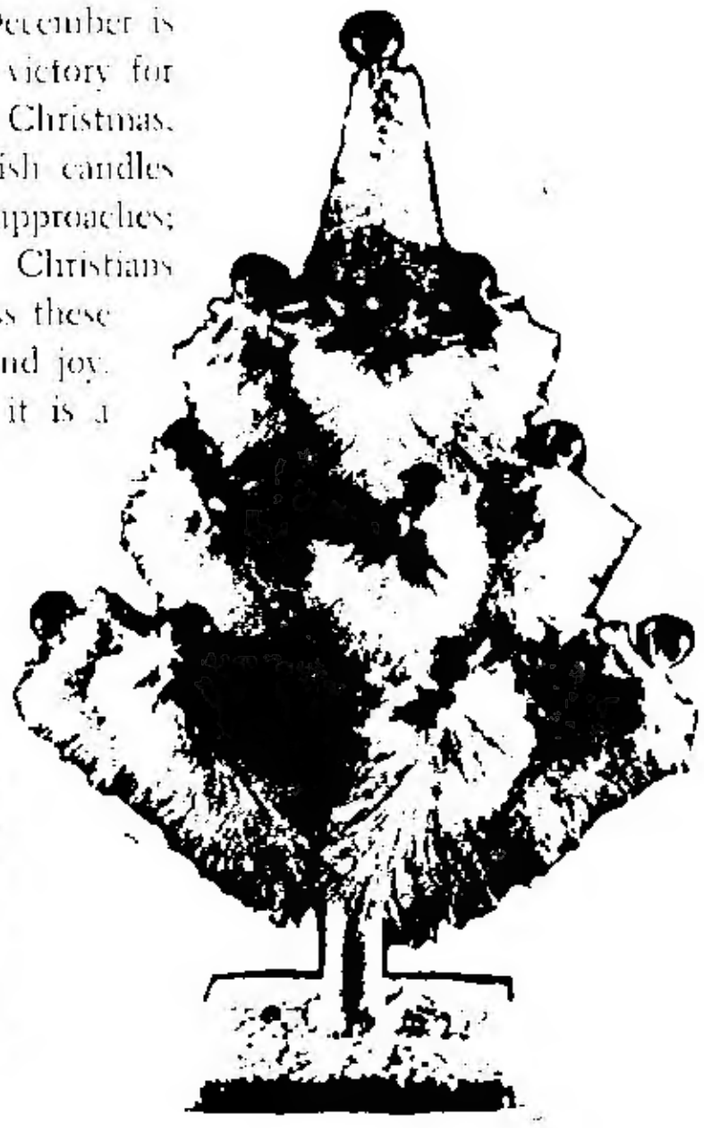


In synagogues and churches throughout the world, December is a month of rejoicing. Jewish people commemorate a victory for religious liberty with Chanukah – Christians, at Christmas, celebrate the birth of their Saviour. Millions of Jewish candles ward off the darkness as the shortest day of the year approaches; as the year itself declines to its death, millions of Christians rejoice in new life. In a season of cold and darkness these two great faiths flower with warmth, friendliness and joy. It is a time for strengthening spiritual values — it is a time for festivity and the giving of gifts.





While we would like to mention in passing that Morgan's is Montreal's oldest gift shopping rendez-vous, we offer the thought that the most valuable gifts we can exchange are of the spirit - tolerance that respects an unfamiliar faith; friendship that transcends all differences in creed. So may we say to one and all — happy Chanukah and merry Christmas!